

THE CHRISTIAN CENTURY.



Volume XX.

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Number 8

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GLANCE AT THE GLOBE

The discovery of a fine vein of anthracite in Montana may mean more for that state than a find of gold.

During the last ten years 275 accidents, involving 301 deaths, have occurred to people climbing the Alps.

The income of the Suez canal last year was \$19,450,000, being dues from 3,699 vessels which passed through it.

The estimated shipments of celery from California for 1901-02 are put by commercial authorities at 1,200 carloads.

Attorney General Knox says anti-trust legislation at the present session of Congress is satisfactory to the administration.

The whole number of Seminole Indians, as shown by a census just taken, is but 339. Nearly all of them are in the Florida everglades.

When a Russian family moves it is the custom to carry the fire from the hearth of the old house in a closed vessel to the new residence.

The greatest number of complete Bibles ever issued in one year—viz., 939,706—was sent out in 1901 by the British Foreign Bible society.

William E. Curtis says few new places will be made by creation of department of commerce, as heads of transferred bureaus will be retained.

As a thanks offering for his good health Pope Leo XIII. proposes to erect a home for the aged poor in his native town of Carpineto, Perugia, at a cost of \$200,000.

The municipality of Venice has voted a further credit of \$70,000 to be devoted to the restoration of historic buildings. A total of \$200,000 will be spent to this end.

Hubbard T. Smith, United States vice consul general at Cairo, who had been in a hospital in Genoa for some time, suffering from cancer of the kidneys, is dead.

Eros, the little planet now being watched with so much interest, is about seventeen miles in diameter, and at its nearest approach will be only 10,000,000 miles away.

Heavy snowfall covers the city, a forty-mile wind accompanying it. Continually falling temperature and possibly zero weather is expected. (Later: Zero weather is here.)

Awarding of contracts for Indian supplies to begin at Chicago about the middle of April, more than half the year's supplies to be handled through the Chicago warehouse.

Deadlock over the statehood bill in the Senate shows no signs of yielding, and Senator Quay intends, it is understood, to force an extra session unless his measure is voted on.

The Rome-Paris telephone line was opened to the public in the beginning of December. The trials were most successful. The line is the longest in Europe, covering as it does 1,000 miles.

The Disciples have just closed a series of meetings held simultaneously in all their churches in Kansas City, Mo. The result has been about 250 additions to the churches and a great spiritual blessing.

Statistics from the health department refute the charge of President Roosevelt that parenthood is on the wane, as they show a wonderful increase in the birth rate in Chicago during the past ten years.

Professor J. W. Jenks of Cornell University has been invited by the Mexican government to go to Mexico to consult with the authorities there regarding the establishment of a new monetary system.

The 1902 peppermint-oil crop of the United States is generally conceded to be very deficient, being generally estimated at about 130,000 pounds, against an average annual production of about 200,000 pounds.

Episcopalians, Presbyterians and Methodists have come together in New York and formed an organization to secure that greatly desired end—uniform divorce laws. Let all other denominations fall in line.

Marconi's next feat will be to establish wireless communication between Italy and Argentina, 6,000 miles apart. The lawyer's question, "Who is my neighbor?" is being answered in a new and startling way.

Chautauqua is not quite three decades old, but already plans are accepted for improvements that will cost three million dollars, and will finally produce a perfect modern city, the ideal city for this university of the people.

The number of millionaires in Prussia has increased since

1889 from 6,016 to 6,691, according to the general tax returns. The late Herr Krupp's fortune shrank during the past three years \$19,750,000, being now assessed at \$46,750,000.

Walter Wellman criticises Minister Bowen; says the allies won in Venezuelan negotiations, gaining more than they would have been willing to accept, and that the terms are most humiliating to the South American Republic.

The Eskimos now have their own translation of the Bible, which has taken 150 years to complete. The Norwegian pastor, Hans Egede, who went to Greenland in 1721, began the work, which is completed and published by the Bible Society of Denmark.

On December 1st the Shipbuilding and Drydock Company of Newport News, Va., put a score of girls at work in the drafting department as tracers. They are said to be the first girls ever engaged in such a capacity in a shipbuilding plant. If the experiment is successful, 100 girls will be employed.

The public school teachers of Whittier, California, are so aroused because of the tobacco habit among the boys of their grades that they have united in an earnest plea to the merchants in the town not to sell tobacco in any form to boys under sixteen. The plea has been published in the papers and it is hoped will awaken a crusade in the town.

No less than a dozen pulpits in Cambridge, Boston and Brookline were occupied by Harvard students last Sunday, the day set apart by the World's Christian Student Federation for prayer and thought in behalf of students. The congregations were both instructed and edified. It is gratifying to see Harvard students playing this somewhat new but admirable role.

Doctor Lorenz arrived at his home in Vienna January 20. He made quite a stay in England and demonstrated his method in the hospitals of Liverpool and London. In his comments on his American trip, he said: "Above all, I was struck with the magnificent charity of the Americans and their immense gifts to educational institutions and hospitals. Their willingness, even their anxiety to spend money in aiding others, is almost beyond belief."

Shop A, the principal issue storehouse at the United States arsenal, was destroyed by fire, together with the contents. It was filled with cavalry and infantry equipment of every kind and a million rounds of Krag-Jorgensen smokeless ammunition. The contents were valued at \$1,500,000. The building was a massive structure, three stories high, and was erected twenty years ago at a cost of \$400,000.

The eighty-second birthday of Mrs. Mary A. Livermore has brought to this well-known lecturer and philanthropist greetings and felicitations from all over this country and England. One of the secrets of her green old age lies in her determination not to "overdo," and she is still in good health, lecturing to audiences more or less every week and seeing the many persons who are making pilgrimages to her.

Pens are made by machines, which seem almost to think. The steel is cut into ribbons as wide as the length of one pen, and these are fed to machines which cut the blanks, then fashion, stamp them, split the points, and place the maker's name on the backs. The pens are now complete, save the annealing, and this forms a separate operation. After being annealed they are counted and placed in boxes. A machine has been invented for performing both these operations.

There has just been added to the National History Museum, South Kensington, the flinty-looking stone known as the "Crumlin Meteorite," found near Crumlin, county Antrim, a few months ago. It is now on view in the great hall. The stone consists of a gray material covered with a thin black crust, such as is always found on meteoric stones. It has been inferred from the observed velocity of meteorites that they reach the earth from regions of space beyond the solar system.

A prehistoric graveyard has been discovered on the farm of Solomon Hedrick, in Henry county, Illinois. A large number of human skeletons have been found, and all are eight feet or more in height. A mound thirty-five feet high had been built of gravel, or sand. A roadway twenty feet in width led up to the top of the mound. When about twelve feet of the apex of the mound had been removed the skeletons were found. The bones are large in size, and the teeth are highly polished and well preserved. Ivory heads, a shield made of bone, and other articles were found in the graves.

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EDITORIAL

THE TRANSFORMING POWER OF LOVE.

"They consecrated themselves unto the shameful thing, and they became abominable like that which they loved" (Hos. 9:10.) It is in these words that Hosea warns his people away from false affections by calling their attention to the evils that attended such an act in their past history. The principle that was operative then was proving itself true in his day. The fault with Israel, says Hosea, was not that they did not worship, but that they worshiped the wrong things. The God whom they loved may have borne the name of Jehovah, but he did not possess his attributes. When Jeroboam set up the calf worship in Israel he had no thought of abandoning Jehovah; but he had in fact created a god of his own, modeled after the licentious deities of the Canaanites. Their ideal of life was wrong, and their religion followed their desires. "They loved and they became like that which they loved." This is the central thought in the prophecy of Hosea, and it is one of the great truths of all religion, that love transforms the lover into the likeness of the thing loved. It isn't sufficient merely to worship—every one does that; but one must worship the right things. It isn't alone necessary to love—love must go out to a worthy object. This knowledge came to Hosea as the result of bitter experience. He married a woman in whose purity and virtue he had the greatest confidence. But time developed the fact that she was encouraging the attentions of other lovers. Still he clung to her, hoping to win her from her sins. Finally she became so infatuated with her false lovers that she forsook him entirely and went off after them. Even then he did not forget his earlier love for her and waited for the first opportunity to win her back. After she had become sated with sin and her false lovers had cast her off he went and bought her back at the price of a common slave. He guarded her tenderly in his house, waiting for the time when his love and devotion would woo her to a better life. Suddenly out of this deep sorrow the revelation came to Hosea that his experience was God's experience, that the case of his wife was the case of Israel. Just as his wife had been untrue to him and to her marriage vows because of false loves, so Israel had been untrue to God because they were infatuated with the gods of the heathen around them. Their lives were wrong because the objects of their love were wrong. Their gods not

only sanctioned but required practices that must necessarily result in the destruction of homes. If Hosea had merely seen the desolation which sin wrought and striven to correct the abuses he would have become a great moral reformer. But because he looked more deeply and saw the fountain from which the sins flowed and attempted to cleanse it he became a prophet with a most vital religious message. These truths are the greatest that revelation has to teach, that the God we love is the highest expression of the possibilities of our lives and that if we love him we will endeavor to reproduce his character. Yea, that love itself has power to form in us the image of him whom we love. Power may have created the world and our physical bodies, but only love can create a character.

You are familiar with the fact that a husband and wife who have long lived in harmony at last come to look like one another. This is due to the subtle power of love, molding its possessor into the image of the beloved. You do not need to travel far to see men with the dollar mark stamped upon the face in as unmistakable lines as though put there by the mint of the United States. Licentiousness and sin write their message on the countenance in clearest characters. The mark of the beast upon the forehead is not limited to those whom John saw in his vision on Patmos.

But we do not need to love base things; to the true the good is more attractive and more lovable than the bad. Queen Guinevere learned this lesson. As she was trying by a life of devotion in the convent to atone for her sin in allowing her love to wander from her faithful king, in the bitterness of her soul she cried:

"Ah, my God,
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest;
It surely was my profit had I known;
It would have been my pleasure had I seen."

And yet the queen had not sinned in deed, but only in desire. The sin that kills is the inward sin that gnaws at the vitals. So virtue is a saving quality only when it strikes in; right conduct must issue from a right life. The truth has value and permanency in the life only when it lays hold of the affections. It is only when one becomes in love with the truth that it has a molding influence on his character. The abiding and dominating influence of Jesus Christ over human life is due to the fact that he so presented the truth in his teachings and lived it in his life that it not only compels the assent of the intellect, but it wins the affections of the heart. By the beauty and simplicity of his own character he made virtue attractive. He

added truth to beauty and beauty to truth. He made God to appear lovable by showing that he loves. He loved the world into loving him, and thus by his love he molds us into his own image. "We love him because he first loved us" (1 John 4:19). "Beholding as in a mirror the glory of the Lord, we are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). Emerson expresses this truth in a striking way when he says: "The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable" (The Over-Soul). If we would become like God, then, all that we need to do is to love him, and love will work its own transformation. Mere fear or admiration or a sense of obligation will not suffice. We must love him with a passion of devotion that swallows up all other desires. We must be "rooted and grounded in love." We do not love God more because we do not know him better. Love cannot be forced. It does not answer directly to the will. It is aroused only by a kindred spirit. But when our spirits are free to choose and God is presented in his true character we cannot help loving him. Acquaintance with his character and purposes is the surest provocative of love. "We needs must love the highest when we see it."

It is certain that we will love something and that we will become like that object loved. What do we wish to be at the end of our development? Do we wish to bear forever the images of dollars, of houses and lands, of swine and cattle? Will it be said of us at the last that we loved the earth and the earth claimed its own? Certain it is that if we love the things that are beneath us we will degenerate constantly into a lower type; but if we love the things above we will develop constantly into something higher and higher. Therefore Paul exhorts us, "Set your mind on the things that are above, not on the things that are upon the earth" (Col. 3:2). And so, too, John: "Love not the world, neither the things that are in the world" (1 John 2:15): So strongly did Jesus feel the necessity that man should have this upward look that he repudiated all earthly relationships. He seems sometimes even to treat his mother with harshness, so anxious was he to teach the higher relations of love and kinship of service. "Who is my mother and who are my brethren? They that do the will of my Father who is in heaven." These things are of so little importance in comparison with the more abiding spiritual realities that they must be put entirely in the background. The love for father and mother must turn to hate if it stands in the way of love to Christ. Even marriage, that closest and most sacred of all ties, has no place in the spiritual realm. The young man who was not greater than his possession he commanded to put away all wealth. Yet Jesus was far from repudiating these things entirely. He was neither an ascetic nor an anchorite. But they are to be used not as chains to bind, but as wings with which to fly. We are to "use the world as not abusing it." It is to be beneath our feet to walk on and a means by which we rise to higher things, and not a load upon the shoulders to crush out the life.

But, you say, the spiritual has no attractions for me; there seems to be nothing beyond to claim my love. Then do as Jesus advised. Create for yourself a center in the kingdom of God toward which your affections may go out. "Lay up for yourself treasures in heaven" that your heart may be there also. That is, work at the things of the kingdom of God as you

would your own business or profession. Do kindly deeds, think pure thoughts, pray to the God you now know that he may give you fuller knowledge of him. Open up ever so little the windows of your heart toward the heavenly Jerusalem and the divine life and the divine love will flow in.

MARCH OFFERING.

The Methodists of the North are planning to greatly increase their missionary contributions. They have adopted a new war-cry, which is as follows: "A dollar a member the minimum; ability to give, the maximum." Their aim is to get a dollar from every member of every church in the land. If they can do this their offerings will amount to three millions of dollars a year. That will be more than twice as much as they now receive. If our people should give a dollar a member each the offerings for missionary purposes would aggregate \$1,250,000. That is more than twice as much as is now given.

From every mission field the cry comes for more workers. Men are needed in China, in Japan, in India. Teachers and evangelists are needed. Buildings are needed in different places. Every step in advance costs. If new workers are sent out and new stations opened, more money must be received by the society. "The silver is mine and the gold is thine, saith the Lord." What we have, we hold in trust for him. We are stewards and not absolute owners. If we use faithfully that which we have, we will be entrusted with more and not less.

Last year the Central Church, under the leadership of A. M. Harvud, undertook to raise \$1,000 on the first Sunday in March. A number were asked to give \$100; a number, \$50; a number \$25; a number \$15; a number \$10; others \$2; others, \$1; others smaller amounts. The aim was to reach every member of the congregation and to secure an offering in proportion to ability. The amount aimed at was not reached, but the church is now giving three times as much as it gave ten years ago. The pulpit gives out no uncertain sound. No one is in doubt as to the attitude of the minister in charge. With such leadership in ten thousand pulpits, the offerings would amount to more than a million dollars a year.

Christ's parting command to his disciples was, "Go ye into all the world and preach the gospel to the whole creation." He promised to go with his followers when they went on his errand. It is his purpose that the gospel of the kingdom shall be preached in the whole world for a testimony unto all nations. If one people will not do this, another people will be raised up for that express purpose. God's purposes may be hastened or hindered. They are never defeated.

The time has come for a long stride in advance. We ought to be raising more money and to be sending out a great many more missionaries. When we meet in our national conventions, we seem able to do anything. There is a general conviction that we ought to be working on a larger scale. The speakers remind us that the Moravians send out one member in sixty. If we were to send out workers in that proportion, we should have twenty thousand workers on the field. The Moravians have been at work for nearly three hundred years. With them missions are in the blood and in every fiber of their being. We are yet in the first generation.

In one of the large cities of the United States there is a stenographer who is surely one of the King's stewards. Some years ago she began to save her

small earnings and quietly sent them out to the foreign field. Through God's blessing on her gifts more than a thousand souls in India can look up into the face of the Heavenly Father and rejoice in the hope of eternal life.

In an eastern city a young man and his wife support a missionary in the foreign field out of a salary of \$1,100. They were ready, when necessary, to remove to a poorer part of the town in order that they might be able to have this privilege of having their own substitute abroad.

A school teacher from her salary of a \$1,000 sustains her substitute in China with \$500. There is nothing so fruitful as self-sacrifice. Those who give to the Lord's work have the promise of his blessing.

When the crops in Burmah were destroyed one of the natives brought the missionaries the sum of \$5 saved by a small congregation. This money was to help in spreading the gospel among other heathen brethren farther north. When the missionary remonstrated the native said, "We can live on rats, but they cannot do without the gospel."

"WE NEED MORE MILLIGANS."

Last week one of the greatest and most significant religious conventions of modern times was held in the city of Chicago. The purpose and scope of the convention will be found upon another page. Fully four thousand persons attended the first meeting in the Auditorium. This meeting was addressed by Dr. James B. Angell, president of the University of Michigan; Dr. Francis E. Clark, founder of the Christian Endeavor movement; Mr. Hervey, one of the leading authorities on the public schools of New York city, and President Bashford of Delaware University. The keynote of the convention was struck in the very opening when emphasis was placed upon the necessity of co-operation between all agencies working for the religious training of our young people in the Sunday schools, public schools, Christian Endeavor societies and the home. The whole convention was characterized by a constructive conservatism. But one note was sounded again and again to which we wish to call attention, leaving our readers to judge of the convention from the fuller reports which will follow next week. This dominant note of the convention laid the great burden of responsibility upon the preachers in all of our evangelical churches. Whether the speakers began with the child or the Sunday school or the Christian Endeavor society or the public school, they invariably placed the burden of responsibility for more systematic Bible instruction upon the preacher. The line of argument was usually as follows: Our children must have more systematic Biblical instruction, with emphasis upon the word "Biblical." This requires Sunday school teachers and day school teachers who are thoroughly instructed in the Bible. The teachers must look to the preachers for inspiration, guidance and example in Bible study. Some of the speakers went beyond the preacher to insist that all of our Bible colleges, divinity schools or theological seminaries must pay more attention to the teaching of the Word of God itself, but the dominant note was the need of preachers thoroughly trained in the history and literature of the Bible.

After listening to several speeches a man who understands the Disciples of Christ and their needs and who probably knows as many of our preachers personally as any man in the brotherhood said to the writer, "WE NEED MORE MILLIGANS." Fre-

quently of late our attention has been called to the fact that there seems to be a chasm between the disciplined mind and the warm heart of the preacher. There should be no such chasm, but there is no doubt of the need of more Milligans in our brotherhood. Men who have disciplined minds should be careful to cultivate largeness of heart as well as largeness of vision. The insistence upon First Principles and the simple preaching of the Gospel of the Son of God is one glory of the Disciples of Christ. It is the deep regret, however, of many of the best trained minds in our brotherhood that so many of our preachers fail to secure that definite biblical training which will enable them not only to be leaders in Bible teaching and in the Sunday school, but leaders in all great evangelical movements for the extension of the kingdom of God.

The writer recently held a brief meeting where the pastor represented the type of preacher needed for the work of to-day in all of our churches. His disciplined mind has given him a largeness of vision. His warm and generous heart has given him a depth of feeling, and the combination of broad-mindedness and large-heartedness makes him a master of details in Christian service. In all of our colleges "we need more Milligans" who have both disciplined minds and large hearts, whose broad and deep personalities will be impressed upon the Bible students under their care. When these Bible students become preachers they must without any lack of evangelistic fervor continue to pursue a systematic course of study in church history and biblical literature, so that in all of our churches as well as in our colleges we will have more Milligans and men of the Mark Hopkins type. What we need as a great religious force is more well-trained, large-hearted, broad-minded men in the ministry. To increase the number we already have we need men of the Milligan or the Mark Hopkins type, or several such men, with scores, yes, hundreds, of young men around them preparing for the ministry in every state in the Union. The money to build houses, endow colleges and preach the Gospel to the ends of the earth is in the hands, or, rather, in the pockets, of the Disciples of Christ. Our churches are outgrowing our preachers. Give us large-hearted, large-minded preachers who are trained and disciplined Bible teachers, and money for missions will be forthcoming. We believe our brother is right. "We Need More Milligans."

PREPARATION FOR THE OFFERING.

The most careful preparation should be made for the March offering for foreign missions. Instructive and inspiring sermons should be preached. Information should be given out. The whole body of believers should be given to understand the place this cause has in the thought of God. They should be taught his purpose concerning the race. He is not willing that any should perish, but that all should come to a knowledge of the truth. He has made the amplest provision for the salvation of all. He is concerned while countless millions sin and suffer and die without hope because they never heard an adequate presentation of the gospel of his grace. Christ died for all. He tasted death for every man. The people must know the facts or they will not give on a generous scale.

The pulpit must ring with appeals in behalf of world-wide missions. The ministers must lead in this divine crusade. There must be no doubt as to where their sympathies lie. Moreover, they must see to it that a careful canvass is made of the congregations to which they minister. A great work cannot be car-

ried on by plate collections. Small sums may be gathered in that way. But that will not answer if we are to do a work that will be worthy of a great people with a plea that is worthy of all acceptance. The claims of this enterprise should be brought to the attention of each member. The sick should be visited. The absentees should be written to. The indifferent should be approached. All should be made to feel that this offering is a great event. The evangelization of the world is the one work the church exists to accomplish. The one charge our risen Lord gave his church was to go into all the world and to preach the gospel to the whole creation. The last words the Eleven heard as they stood with him on Mount Olivet was, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The Foreign Society asks for \$200,000 this year. That amount is well within the ability of the churches to raise. It is considerably less than twenty cents a member. If all the churches will rise in their might and do what the Lord has placed it in their power to do, this amount will be raised and more. We shall have a report in Detroit such as will send a thrill of delight through all hearts interested in the evangelization of the world. What is of greater consequence is, that we shall be able to send out a large number of workers into the field, and to more thoroughly equip those already in the service, and to set up our banner in new fields in the name of the Lord.

SIGNS OF THE TIMES.

PUBLIC OPINION.

Law is crystallized public sentiment. If it be a good law it is because the better element in our municipal and national life has persistently and effectively made its influence felt. Our cities, our state, our nation, reflects in its government the real character of the people. Whenever the people who have higher ideals are anxious to see these ideals become realities, all they have to do is to say so, but say it in a way that the ward-healer and the pot-house politician will know that they mean it. A man's influence is not measured by the votes he casts, nor a woman's by the votes she does not cast. Without coercion or intimidation, if they are willing to make the sacrifice, the better class of both men and women can dictate the character of the laws which go on our statute books; and the strictness with which they shall be enforced.

The bill which was introduced in the Indiana legislature to remove the present prohibition of Sunday base ball, was defeated, and by a woman. We may criticise the man who did not vote, still the fact remains the same—the bill was defeated by a woman whose influence, we wish to believe, was in conjunction with the large class of Christian people in that state.

THE "GET-RICH" CRAZE.

One writer has called it the great insanity. It unquestionably bears some of the marks of irrationality when measured by the true norm of life. Like disease, it becomes contagious, affecting great districts and whole nations. One man is swept into the current and soon all of his fellows are with him. Fortunes are lost or made in a day. The poor boy becomes a rich man, and oftentimes the rich man's son becomes the pauper.

In some sections of the country certain natural re-

sources pave the way for the gratifying of this spirit of greed and gain. The oil wells have been one of the most successful sources of revenues. Many preachers have left the ministry and are now throwing their best talents into this new enterprise.

The spirit of speculation is pervading every department of life; and its victims can be counted by the scores and thousands. One of the latest schemes is that of A. J. Demorest & Co.

Locked doors and an announcement that the former occupant of the well-furnished rooms had departed surreptitiously greeted callers at his offices on the eighth floor of the Temple Court building, Dearborn and Quincy streets. Patrons of Demorest's turf commission house besieged the place with visions of vanished fortunes. Demorest, they say, had pictured to them how the fortunes could be brought within easy reach. They believed him; invested thousands of dollars in the turf exchange, and, despite the fact they had been reading of failures of similar firms all over the country, they still had faith in Demorest and did not demand the return of their money.

"RACE SUICIDE."

A book has just been issued from the press, which, if the grave charges it makes are true, should be sufficient to arrest the attention of the pleasure-seekers of America in their revelry and cause them to reflect upon the present tendency which is encouraged by our present social life. The author of the startling book, Mrs. Van Vorst, declares that our nation is rapidly traveling in the footsteps of France, and if it were not for our increase by foreign immigration we would have cause to share with our sister republic in her anxiety regarding depopulation.

President Roosevelt, on reading the article as it appeared in the magazine, wrote to the author and said in substance: "I have appreciated your story, 'The Woman Who Toils.' But to me there is a melancholy side to it, when you touch upon what is fundamentally infinitely more important than any other question in this country." He calls the evil at which she strikes *race suicide* and *crime against society*. He looks with alarm upon the tendency among American men and women to shirk the duties of marriage, and especially of parenthood. In what will appear as the preface to the book he has issued an earnest protest against this tendency, which is the very opposite of that which Benjamin Kidd says the higher evolution of the race demands. Mr. Kidd takes the position that the race at the present moment should be possessed so largely of the altruistic spirit that it will be willing to sacrifice itself to the larger good of tomorrow's achievement. "He that would save his life shall lose it. But he that would lose his life for my sake shall find it."

How the Pope Gets the News.

A New York priest, recently returned from Rome, tells how Pope Leo XIII hears the news of the world every day without reading a newspaper. He reads a journal published in the Vatican, or has a secretary read it to him. This journal consists of brief abstracts of everything interesting which the papers published in Germany, England, France, America and other lands have recorded. A large staff of secretaries, each one an adept linguist, prepares the Vatican's news sheet. One man translates and abstracts German articles, another works over the French papers, still another the English and American. The resulting publication in Italian is intended not only for His Holiness, but for all the hundreds of Vatican attaches. Such news as would not be of interest to Vatican circles is overlooked in the resume.

CONTRIBUTED

A BIBLE CLASS IN CALCUTTA.

W. M. FORREST.

The course consisted in a series of lectures upon the life and teaching of Jesus. The class was to take notes upon the lectures and master many Scripture references in private. At the end of the course they were to take an examination. As an incentive to regular attendance and diligent study a prize of twenty-five rupees (about \$8) was offered the man passing the best examination. The students were Bengalees in attendance upon the colleges of the city. They were nearly all members of the highest castes of India and were Hindus by religion.

The Seamy Side of the Class.

When the announcements of the class and the prize were sent out they produced large and immediate results. For a week before the first lecture men flocked into the instructor's office to make inquiries and enroll their names. As they continued coming day after day and the roll kept getting longer and longer it began to look as though it would be only a question of time till all of Calcutta's myriad students would be in that class. Twenty-five rupees is no small attraction to students in a land where many a fairly well-educated man receives no larger sum for a whole month's clerking. But the average young Bengalee is none too stable in his ways. Easily excited and prone to act upon impulse, he is not likely to continue long at anything requiring much effort. So the instructor soon learned that such a roll was not to be taken too seriously. It was amazing to a beginner in Bengal to find what a number of those men had concluded it was not worth while for them to compete for the prize by the time the first lecture was delivered. When they failed to attend a single meeting and when others who came to one lecture and found what the work meant never came again, the lecturer concluded that he and his scheme of prize giving were not such drawing cards as he had begun proudly to believe. However, the class soon settled down to a working basis and continued to the end with a good attendance.

The fact that a new luminary of sufficient magnitude to be able to offer so great a prize had arisen in the community was not without its effect. The students reasoned that a man able to make such a reckless expenditure of money merely to induce men to study the Bible must be both rich and generous. The Oriental ever hails with delight the advent of such a man. But an individual of this kind, whether his wealth and liberality be real or imaginary, is not destined to an untroubled existence. A race whose independence and self-reliance have been undermined by the enervating influence of a tropical climate and centuries of subjection to an alien people, and who, moreover, always lives upon the ragged edge of poverty, is capable of frequent acts of beggary and worse. A letter came one day from a student who declared he had "divine faith in Lord Jesus Christ" and was ready to be baptized at once, provided the recipient of the letter would swear to send him to England to realize the hope of his life in completing his education at Oxford. Others came in person, one for money to buy necessary textbooks, another for means to go to America to study

medicine. And when the class was over and the prize awarded what a wail there was from the man who won second place but no money! He and his friends were sure the successful competitor ought to give him half the money. The very least he could think of offering to accept was certain valuable books as a gift. But the lad, who is a bright student of seventeen years of age, and his wife eleven years old, afterward forgot his grievances, came to other classes and became a fast friend of his teacher.

The Better Side.

But the Bengalee student hardly averages worse than the students of the West. He is a very different man from his occidental brother; hence he has a different variety of faults and follies. Hence that Bible class was more sunshine than shadow. There were several members who had attended every lecture and studied with great diligence who declined to take the examination, not wishing to compete for the prize. There was one who, while reading for his M. A. in the university, is head master of a Hindu boys' school. He became so interested that it was arranged to have a weekly Bible lesson in his school. There were many who sought personal interviews with the instructor, making it possible to press home Christian truth. A serious-faced young man, burdened with a sense of sin and alienation from God, laid bare the secret hunger of his soul. When a little boy his loving and beloved mother died. He saw her body burned down by the river side. At eventide the lonely lad used to sit on the bank of the river, while his weary head and sore heart wrestled with the great problems of life that have occupied the philosophers of his own and other lands. One night a great peace came upon his troubled soul, for somehow and somewhere out of the stillness and gloaming there came the thought that God must be tender and loving like his lost mother. And he went back to his lonely home filled with joy. But after years witnessed the fading of that thought of God and the loss of that peace. Contact with the world, perhaps conscious failure to follow the light that God was sending, were doing their work. The experience by the river, however, has always been remembered as an ideal worth regaining and keeping. So now the man is trying to find what the boy lost, and having ceased to hope for help from the gods of Hinduism, is honestly seeking after the truth as it is in Christ Jesus. There is one who has said, "Seek and ye shall find."

Another man reached the place where he was constrained to say with Peter, "Thou hast the words of eternal life." There arose the question of what he must do. A course of private readings on the way of salvation was followed and apprehended with remarkable eagerness. The way was clear before him, but he saw it led him away from father and brothers and wife and children and houses and lands. Though with anguish of heart because of this, he seemed to realize that whatever it might cost him to become a Christian it would cost infinitely more not to do so. He went away to think and pray and to return for a final decision. But he came no more. Whether he failed through fear to pay the price or was spirited away by friends who had learned of the disgrace he was about to bring upon them—who knows? It is an experience too deep for tears to draw the drowning man up to the vessel's side, and then when almost safe see him let go the life line or be drawn under by a shark, and so disappear forever beneath the black waves.

The man who won the prize is a Brahmin of the Brahmins. But so far has the influence of Christ extended his dearest friend is a Christian and all his thought and life are shaped by Christianity to an extent he little dreams of. He received the money with deep gratitude, and this is the story he told. He has a much loved fellow-countryman in England at a university. The man is poor and often in deep need. Just at the time an announcement of the prize Bible class fell into his hands he heard of the desperate straits of this friend. He decided to try for the prize for the sake of his friend. He worked with diligence, entered the examination with a prayer that he might win. And when he got the money he regarded it as a gift from God, whom he fervently thanked. Then he sent the money off to his friend and came and gratefully told the instructor his story.

This class was but one of several such. These experiences are often repeated, with slight variations. Are not such men worth saving? Lovers of darkness and lovers of light, they are alike our brothers. From darkness so dense into light most glorious they can and must be called.

THE WEAKNESS OF OUR STRENGTH.

BY W. REMFRY HUNT.

If one saw a single laborer working hard to raze to the ground the immense masonry of the great wall of China, the situation would be appalling. In the history of the ascent of the race, most of us have seen at some time a man, or a woman—a missionary, a philanthropist, a reformer, standing bravely, alone, and majestic in the rarity of heroism and faith. Such are the examples of Xavier, Martyn, Brainard, Carey, Morrison, Judson, Livingstone, Mary Reed, Dr. Susie Rynhart and others, whose names, although not carved in marble crypts, will yet be seen to shine as the stars in the dome of heaven.

The inadequacy of the forces that the church has sent into the mission field is the weakness of its strength. To the whole range of awakening heathendom, this lack of faith and devotion to the supreme cause of spreading the one, grand, eternal and universal saving faith is the most confusing thing in our whole argument. Knowing something of the wealth, power and opportunities that are in the hands of the great Christian nations, the leading statesmen, princes and scholars of China are doubtful, whether—judging by our apathy—the Christian religion is all that it is claimed to be. The recently deceased viceroys, Liu Kun Yih and Li Hung Chang, both of them masters in diplomacy and keen in discrimination, looked upon Christianity as a giant in its swaddling clothes. They said the present propaganda was a fraud, and that if there was anything in it, besides "political intrigue and commercial covetousness," the impulse that it would have would be immense. They regarded Christianity as a foreword of mere national progress. This bias was produced by the fact that there are only a mere sprinkling of missionaries in each of the twenty provinces.

Our work is defective because of its inadequacy. We are like lone stars in the black dome of paganism. Think of a city of the size and capacity of London or Chicago with three or four ministers and one small rented mission hall! Around our stations at Shanghai, Nanking, Ch'u Cheo, Wuhu and Lu Cheo fu, there are millions who know nothing of God, of Christ, of heaven or eternal things. Think of it again, and often,

these teeming millions can never know anything of salvation except as they are reached by us. This fact wears on the all too-tired workers, and yet rising with indescribable faith, immense hope, and stimulated with redeeming love the missionaries redouble their energies daily.

In the first days of Christianity the church was in earnest. It did exploits. All the civilized world was evangelized while the works and words of Jesus were yet in the form of oral transmission. The cultured Greek and the proud Roman admitted the fact of Christian zeal. The apostles went everywhere preaching the glorious gospel of Jesus and the power of the resurrection. Its facts, commands and promises were treated as if they were of royal mandate. The obligations of the newly redeemed churches were duly recognized. They gave with joy. Paul said to the church at Corinth, that "the churches at Macedonia in much proof of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

In the Chinese churches I have seen such giving as would amaze the home memberships. Some native preachers give a fourth of their salary to the work. Only one in five of our 1,250,000 members gives anything to missions. What we give is a mere bagatelle. *One dollar per capita per annum from each Disciple would make us the greatest missionary people on the face of the earth!* Is the church ready after nineteen centuries for the coming of the Christ? Is the church to be found sleeping? Have we been good stewards of the manifold grace of God? There are 850,000,000 pagans yet unevangelized! We should as a people be in the very front rank of missions. Ours is a missionary creed. The divine benedictions will be with us just in proportion as we use what is committed unto us.

Our forces in the field in China are too small. Ten years ago we were eleven men and fifteen women; today we have only eleven men and fifteen women. Last year from all our colleges only two graduates offered themselves for mission service. What is the meaning of this handwriting on the wall? We have nineteen "living link churches." This modern phrase is a dirge on the church's decline. In the apostolic days *all the churches were living link churches*. At Philippi, Galatia, Ephesus and Philadelphia, the members were *all missionaries*. These churches became flaming torches illuminating the whole region. It is within our power to unloose the bonds of our missionaries, reinforce the fields, make them mighty by holding up our hands in prayer for them, put new life and enthusiasm into the native church, increase the power and spiritual life of the home churches by contact with these colonies of the Christian empire, and hasten the day when "They shall see, to whom no tidings of him came, And they that have not heard shall understand."

Chu Cheo, Anhuli, Central China.

California.
The increase of students is so large—twenty-five per cent in two years—that the building equipment is entirely inadequate; 2,483 students are enrolled and this in spite of admission being made more difficult, the number of special students limited, and a fee required from all students from outside the state. Lectures have had to be given on the porches and stone steps of the Chemistry Building and tables have been placed in the open-air court for laboratory students.

Goubet, the inventor of submarine torpedo boats, has developed insanity and has been placed in an asylum.

THE GREATEST FAITH.

W. J. WRIGHT.

Man's faith in the Lord is the faith spoken of throughout the Scriptures. Without this faith it is impossible to please him, and "He that disbelieveth shall be condemned."

Marvelous was the trust and confidence of some "heroes of faith," men "of whom the world was not worthy." Yet the greatest faith set forth in the Bible was not the guiding principle of those who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight the armies of aliens." It is not that audacious assurance which finds trees and mountains obedient subjects when it commands them to hurl themselves into the sea; it is not even the faith of the centurion at which our good Lord marveled, and which he complimented as being greater than any faith seen in Israel.

The most majestic and persistent example of faith in Holy Writ is *implied* rather than *recorded*; it is the *sublime faith of the Lord in men!* It is his unshaken trust and confidence that the body of redeemed and enlightened men constituting his church, will proceed with all zeal and dispatch to give the gospel of the grace of God to every person in the whole wide world.

The Lord's faith in us quite staggers me. He knew what was in men from the time of "man's first disobedience * * * with loss of Eden," till

"That proud, bitter murderer on the hill,

Slayer of prophets, red Jerusalem,"

filled full the cup of her iniquity and condemnation by the crucifixion. Knowing man as disobedient, thankless, a covenant breaker—what wonder that we find him asking, "When the Son of Man cometh, will he find faith on earth?" But who will ever cease to wonder that, knowing us as he did, he could entrust us with the conversion of the world, the most stupendous work which he ever planned? Scarce so large as the grain of mustard seed is our faith in our fellow men; with what awe must we contemplate the length and breadth, the height and depth of the Lord's faith in us!

Brethren, as regards this work of evangelizing the world, are we not both wicked and slothful servants? Are we not so acting as to make it repent the Lord that he has given this work into our hands? How dare we betray his high confidence? How can we do this great wickedness and sin against God? Think of it, nineteen centuries have fled since his faith led him to lay this work on us, and still,

"The restless millions wait that light,

Whose dawning maketh all things new."

The annual offering for foreign missions is upon us the first Lord's Day in March. Brethren, nineteen centuries look down upon us on that day. And, worse, they are centuries chiefly of sloth, indifference and failure to honor Jehovah's faith in us; And the denominations who emphasize the "go" as much as we do the "baptize," the denominations who do so much more to evangelize the world than we who pity their doctrinal darkness, they, too, will look down upon us that day, as will also the Caananite, the unbeliever, who is yet in the land. Would God that these together might provoke us to greater gifts and love and good works to fill the earth with the knowledge of his glory. To this the great commission commands us; to this the needs of the world-field exhort us; to this our unex-

ampled material prosperity urges us; to this the spirit of our plea impels us; to this the love of Christ constrains us; to do this the greatest faith, God's faith in us, should draw us irresistibly.

This year our neglect and but a pittance for an offering as in former times, will not be a proper answer to his faith in us. A larger offering from every congregation, a larger gift from every member, is necessary if we would not bring further dishonor upon ourselves, and if we would merit and maintain in larger measure the Lord's matchless faith in us. Make the offering a record-breaker. Let us raise every dollar of the \$200,000.

OUR MISSIONARIES.

LAURA DE LANY GARST.

We are constantly hearing about "our plea," "our people," "our position." Along with an awakening desire to worthily execute the too long neglected portion of the Great Commission, "Go ye into all the world and preach the gospel to every creature," should come an increasing enthusiasm to know "our missionaries" and "our mission fields."

Of all the various departments of mission work, evangelistic, medical, educational, literary, etc., perhaps none is more important than the medical department.

Half a century and more before "our people" sent a missionary doctor to China, other religious people had been working there, healing the sick, saving souls and relieving untold misery.

Dr. Macklin opened our mission in China in 1886. Our mission homes in Nankin are beautifully situated on rising ground quite a little distance outside the city. Right among these homes stand the girls' school, the boys' school and large hospital. Dr. Macklin can speak from his verandah to the nurses at the hospital. This hospital is a handsome building in three sections. Each section is a memorial—one to Isaac Errett, one to O. A. Burgess and one to Joseph King. Surely those brethren must rejoice to see the grand work accomplished beneath that roof. Here the multitudes come to the kind physician who, by the grace of God, heals and relieves, and, better yet, points the sufferer to the Great Physician.

In this hospital a noble woman ministers—one whose heart must be often sad and lonely. Mrs. Molland, with her four children, remains at Nankin since the translation of her husband, and she is the matron in the hospital. Her womanly tact and feminine skill have wrought marvels there they tell us. We should pray for this brave woman.

Beside the immense work connected with this hospital, Dr. Macklin daily labors down in the filthy city at dispensary. A Chinese city is not unlike an exaggerated cess pool. With only surface drainage and the utmost indifference on the part of the citizens as to the amount or character of filth deposited in the streets, one can imagine the horror of it all. But this is not all. This man of mighty determination and unfailing energy evangelizes in many towns and translates works that will live and point the Chinese upward long after his true heart stops beating.

In the illustration we see Dr. Macklin's eyes raised in a moment's prayer before operating on the Chinese child. Beside him stand his native assistants. Again we see Dr. Macklin on his horse ready for one of the evangelistic trips into a neighboring town or village. The building in the picture is the hospital. In another picture Dr. Macklin is examining a beggar who, no

doubt, is sitting, loathsome and wretched, by the roadside. As the Savior in days of old, hesitated not to touch the unclean leper, so these good doctor Samaritans reach out a helping hand to the most repellent subjects. If there were but one doctor in the entire length and breadth of some of our most populous states, the supply would equal that in China. The native doctors are absolutely unscientific. Their superstitions prevent dissecting. They are utterly ignorant of surgery. Their remedies are worse than useless. For example, ground tiger's bones for a tonic, or a few tiger's hairs at the rate of a dollar a hair!

A Chinese woman in her hour of peril is tended by a midwife whose chief recommendation is her "ignorance and stupidity."

FOREIGN MISSIONARY WORK AMONG DISCIPLES OF CHRIST.

MRS. DAVID OWEN THOMAS.

Read Before Women of Presbyterian Churches.

The Christian Church, or Disciples of Christ, have three missionary societies—the Christian Woman's Board of Missions, the Foreign Christian Missionary Society and the American Christian Missionary Society. The foreign work only is to be considered to-day.

The Christian Woman's Board of Missions.

Historical movements are not always to be traced to one person or locality. The trend of public thought and other influences frequently give rise to related ideas in the minds of widely separated individuals. As Christians we may also believe that the Spirit of God, through natural law, works upon all our minds. Among the Disciples the idea of a woman's missionary society occurred simultaneously to several women in no way associated with each other; and in their various localities the conceptions were worked out. On the 28th of February, 1874, Mrs. C. E. Gaston of Des Moines, Iowa, banded together a group of women for local missionary work. "This," says Miss Elmira C. Dickinson, "was the first missionary organization among our women." In April, 1874, Mrs. Caroline N. Pearre of Iowa City, Iowa, began thinking, praying and planning for the concerted action of Christian women; and to such good purpose were her efforts directed that in the summer of 1874 a number of local societies were formed, which were made auxiliary to the board organized the same fall. A convention was called in Cincinnati, which resulted in the formation of the Christian Woman's Board of Missions, Oct. 22, 1874. A constitution was adopted, headquarters placed in Indianapolis and national officers chosen from that locality. The society was unique in that it was officered and managed entirely by women. The committee on nominations was composed of one member from each of the nine states represented in the organization. All of the officers elected were residents of Indianapolis. Mrs. Maria Butler Jameson was made the first president, and in addition to the other officers one or more managers from each of the nine states were elected. These, altogether, constituted the executive committee. The management of the work was given to those in or near Indianapolis, though non-resident members were allowed a proxy vote on important matters.

The method of holding numerous conventions has greatly facilitated the work and has familiarized the widely scattered membership with our mission fields and with the plans of our boards. The largest, of course, are the annual national conventions. There

are also annual state conventions, always held immediately preceding the national; and even district conventions, by means of which local work is fully decided upon and planned for. The auxiliaries, one of which is desired in every church, meet regularly once per month, following in their devotional and study hour carefully arranged programs. The officers at large are two—the national and state organizers, whose names explain the character of their work. For public information and private inspiration there is also a Lord's day set apart by all the churches, in which the local auxiliaries are given right of way. C. W. B. M. day is, in all our wide-awake churches, one of the festal days of the year, duly announced before it arrives and pleasantly remembered when it has passed. The watchword of the society, also, is helpful, acting suggestively upon the members and encouraging them to greater effort. The watchword, though different each year, is always in a triumphant key. The *Missionary Tidings* is the organ of the society and is one of its most essential features and one of the best magazines published for women. It is controlled and edited entirely by women. The missionary prayer calendar, issued annually and prepared by a score of women, is always a valued souvenir, beautifully epitomizing as it does the labors of our missionaries, our relation to them, to each other and to God. At headquarters missionary literature is constantly published and distributed. It is arranged under three heads—Helps for Workers, Our Fields, Biographical Sketches and Miscellaneous Supplies. The Young People's department is carefully organized and a great stay to the work.

The C. W. B. M. has undertaken varied forms of work, which are, respectively, evangelistic, pastoral, educational, industrial, orphanage, zenana, railway, colportage and leper. It is more largely a home than a foreign society, though each field is equally well cared for. The foreign fields occupied are Jamaica, India, Mexico and Porto Rico. The area occupied in Jamaica is 29x16 miles. Without this section the society has nine missions, sixteen missionaries and assistants, nineteen Sunday schools, fifteen Endeavor societies, four auxiliaries to C. W. B. M. and nine day schools. The stations in India are six. They are at Bilaspur, Bine, Deoghur, Bengal, Mahoba and Calcutta. The last is a new and very important work, consisting of the establishment of an English Bible chair in the vicinity of Calcutta University. There are at present in our East Indian stations forty-three missionaries and assistant missionaries, of whom two are physicians. Mexico has one station and ten missionaries. Porto Rico has one station and two missionaries.

The funds of the society are raised in various ways. There are special gifts, educational funds, life memberships, annual memberships, annuities, mite boxes, endowments, memorial funds, profits from *Tidings*, leaflets and curios from foreign countries. But the income most remunerative and wholly reliable are the regular monthly offerings of the members. These small mites, averaging ten cents per member, count up into the thousands.

One of the most encouraging facts in the history of the C. W. B. M. is the constant growth from its beginning in membership, organizations, missions, missionaries and money. The present membership in Young People's Department is 32,645; organizations in same department, 2,780. The present membership in auxiliaries is 37,211; auxiliaries, 1,716. Total

membership, 69,856. Total organizations, 4,496. The present number of foreign missions, 16. The present number of foreign missionaries, 71, besides native women and other helpers.

Total amount of contribution for 1902, \$139,034. In 1902 more permanent and aggressive work than ever has been undertaken. In Hamipur, India, a new bungalow costing \$2,500; in Rath another costing \$2,000, and a building site in Monterrey, Mexico, costing \$1,500. The buildings are all in progress and are the beginning of further enlarged work.

The Foreign Christian Missionary Society

of the Disciples of Christ was organized at Louisville, Ky., Oct. 21, 1875. Its membership consists of life directors, by the payment of \$500; life members, by the payment of \$100, and annual members, by the payment of \$10. Money is received also from *regular collections* taken up in all the churches in March and in June on Children's day; from *bequests*, which are provided for under a certain form; from the *annuity fund*, the society paying interest on money turned over to it during the life of the annuitant; and from two missionary journals, books and literature issued annually.

The fields are India, twenty-five missionaries, sixty-four native evangelists and teachers and helpers; China, twenty-nine missionaries and fifty-one native evangelists, teachers and helpers; Japan, twenty missionaries, twenty-two native evangelists and helpers; Turkey, six missionaries and twenty-three native evangelists, teachers and helpers; Scandinavia, four missionaries; England, fourteen missionaries; Africa, seven missionaries; Cuba, four missionaries; Hawaiian Islands, one missionary; Porto Rico, two missionaries; Philippine Islands, four missionaries.

From the beginning of the society to the present time there has been a steady growth, both in membership and money. But the past five years have been especially marked by the increase in number of contributing churches, Sunday schools, C. E. societies, individual offerings and also in whole amount contributed.

The statistical record of the society for the twenty-five years of its existence shows that in 1876 the churches contributing were 20; in 1901 the churches contributing were 2,762. In 1876 there were no Sunday schools contributing; in 1901 the Sunday schools contributing were 3,216. In 1876 the amount contributed was \$1,706; in 1901 the amount contributed was \$171,898.

In 1902 the receipts from *regular collections* were, in round numbers, \$104,000. The receipts from *bequests*, from beginning, \$110,963. The annuity fund at present is \$114,982. Property owned by the society in all lands, \$248,350. The *grand total amount* contributed since beginning of society, \$1,644,502.

Minneapolis, February, 1903.

A CHINESE SERMON.

BY EVANGELIST SHI, CHU-CHEO, AN-HUEI.

*This man was an opium eater and a native story-teller for 20 years. He is now a bright Christian evangelist. He is in W. R. Hunt's class of evangelists in Chu-Cheo.

Friends, Citizens and Scholars—The Chinese proverb says: "He who would aim high must stoop low." This is excellent doctrine. The little brother who dares to stand before this illustrious and intellectual audience is trying to be humble. His message is not his own. No claim to greatness is assumed. My convictions make my voice clear and my arguments strong.

It is the Christian idea that he who would be highest must serve. This is peculiar to the faith of Jesus Christ. He emphasized this in life and teaching.

Our Chinese philosophy is very fine. We are rightly proud of our ancestry and the antiquity of our empire. I know it is hard for us to recognize anything good outside of China. But Christianity, although coming to us from the West, is not a foreign faith. It is a newer faith and a brighter light! Confucius said: "I do not understand life; how then can I know death?" Jesus proclaimed life and immortality through the gospel. It is the great system in which is the expression of the will, love and power of the great Supreme Ruler of the universe. It is not a brilliant code to shine merely as a lamp, but it is a fire to burn and cleanse the whole life. It will not only educate, but it will save the world.

Buddhism, Taoism and Confucianism are three gilded lamps. They have neither oil, light nor heat. But, you say, "Our systems are grand and ancient." All right, then, I will ask you a question, "Have they done us any real good any more than giving us a code of laws? Can they save from sin? Do they offer any Savior? Can they give the heart eternal peace?" No! No! No! Our condition in the world to-day answers this. Jesus, who speaks in the name of God, says, "A tree is known by its fruits." We must use this test on our homes, ancestry, ideals, religions and on our dearest and most cherished hopes. Earth's learning has created some desire, but it has not satisfied. Christianity has all fulness in it. It is not for a tribe, an age, a single nation, but for all the ten thousand ages and milleniums of eternity!

The Christian religion has sages, seers, prophets, teachers, heroes, martyrs and ethics. It has wonderful classics and most beautiful songs and histories. It teaches love, patience, forgiveness, worship and purity. It tells of the one true God and the way to heaven. It tells of the only way of reconciliation between man and God. The middleman (intermediary) sent was Jesus Christ, the Son of God, and the fully accredited ambassador of the heavenly kingdom. He has official rank over and above all the prophets. In the Holy Records you can read of his wonderful life and mission. It will tell you of his sacrificial cross and the sin offering for the sins of all the world. This is an exhibition of the marvelous love of God. You must read these records.

Jesus triumphed over death and is the all-powerful advocate now in the heavens. He is the one great eternal high priest. His power extends ten thousand ages. We can now by faith in him, repentance toward God and obedience to all the commands of the Lord Jesus Christ, obtain the life eternal. We can get this without any more use of incense, penance, fastings, pilgrimages, idols, temples, priests and chantings, and can turn away from idols with a true assurance that what God has said he will do, while we seek to extend his kingdom and to wait for his Son from heaven.

Making my profound bow and with many wishes that you will heed these soul-words of exhortation I leave you to decide which way you will take. May God write these words deep into your heart and cause you to take of the eternal life; this is my heart's desire.

"A church cannot live on its past. It cannot survive upon its claims to orthodoxy. Neither its social position nor its wealth will guarantee its future. It must live by faith and duty in the present. Churches always live and prosper under the fixed law of evangelism."

The Scope and Purpose of the New Organization

One of the most significant and representative religious conventions ever held convened in Chicago during the past week. Without any comments we give our readers the following statement, read by President W. R. Harper:

1. The desirability of a new organization depends upon the scope and purpose conceived of in connection with the proposed organization, since no new organization is needed merely to antagonize and disturb organizations already in the field, or to duplicate the work of such organizations.

2. The new organization will undertake to render service in *unifying* the efforts of the different agencies already engaged in various lines of work; in *correlating* the forces already established, to the end that these agencies may accomplish even larger results. The acceptance of such service will of course be wholly voluntary, and will in no case involve giving up of independent position, the work of the new organization being something like that of a clearing house. At present there is a great waste of effort for the lack of such correlation.

3. The new organization will undertake to render service in *stimulating* present agencies to greater effort, such aid being furnished through suggestion; through the publication of information concerning the work at large; through the provision of larger and better opportunities for these agencies to confer together; and through the help derived from the personal contact with each other, of those interested in the same divisions of the work.

4. The new organization will undertake to render service in *creating new agencies* where no agencies now exist, and for special lines of work in which as yet no united effort has been exerted; as well as in *working out new plans* which may be found helpful in lines of work already established. Here, for example, might be included educational work for the people at large in church art and architecture and in church music; effort from a new point of view in relation to religious and moral education in the public schools; the proposal of new plans for using to advantage the many libraries established in our villages and cities, or the suggestion of new plans for improving work now being done in the fields of the Sunday school, Young People's Societies, or the Christian Associations. It is evident that much is still to be done in every field of religious education and that some fields have scarcely yet been touched.

5. The new organization will undertake to do work of this general character through the holding of an annual convention. Such a convention will lead men to formulate and pronounce important thought upon these particular subjects; it will bring into sympathetic touch with each other those who are interested in these subjects and are able to attend the meetings; it will quicken the life and interest of the community in which the convention is held; and it will furnish literary material of the highest value for the use of those who, although unable to attend the convention itself, desire information and assistance along these lines.

6. The new organization will also work through the instrumentality of departmental organization, in which each special division of the subject of religious education will form a separate department. Each department thus constituted will hold special conferences

and conventions intended to further an intelligent interest in the subject; while the representatives of different departments, living within a certain district, whether county or state or group of states, will join in combined effort along all the lines thus organized. Such departments would be those of universities and colleges, theological seminaries, churches and pastors, Sunday schools, public secondary schools, public elementary schools, private schools, training schools, Christian associations, young people's societies, the home, libraries, the press, correspondence instruction, religious art and music.

7. The new organization will include the establishment of a central board of trustees or directors, which will constitute the executive body of the association, and, as such, arrange the programs of special and general conventions, secure by proper means the co-ordination of the work of the departments, and carry into effect the decisions of the association at large and of these several departments.

8. This *board of directors* will be made up of officers and members selected annually in open convention. Its members will represent the various countries, states, territories and districts furnishing the membership of the association; also the various religious denominations and the various schools of opinions recognized as Christian; and, still further, the various divisions of Christian activity, educational, evangelistic and philanthropic.

9. There will be an *executive committee* or board made up from the membership of the board of directors—a smaller body, which will act as the legal corporation of the association, secure and invest the funds of the association, and represent the directors in the interval of their meetings.

10. There will be *secretaries* appointed for particular service, *e. g.*, a *general secretary*, whose entire time will be devoted to the interests of the association; an *editorial secretary*, to whose care will be committed the charge of all printed publications of the association; and a *financial secretary*, who shall be charged with the work of securing the means needed to defray the expenses of the work of the association.

11. The association, through its boards and secretaries, will secure the funds to be used for defraying the ordinary expenses of the association; for conducting special investigations proposed by the departments; for printing and publishing the reports, and literature of the association; and for endowing special phases of the work which will always require assistance.

12. The association, through its boards and secretaries, will print and publish reports, bulletins, documents and books, including the proceedings of the annual and special conventions, the reports of committees appointed to make special investigations and important contributions to the cause of religious and moral education which the association may deem it desirable to issue.

13. The association, through its boards and secretaries, will aim to encourage in various ways individual and institutional effort in the direction of religious and moral education. This will include, for example, assistance in the work of grading Sunday schools; effort to secure the introduction of courses of instruction in the curricula of colleges and universities; aid in the training of teachers; preparation of lists of

books on the different subjects of religious work and thought; provision of special material for the use of the daily press; organization of work for mothers' clubs and many other similar kinds of work.

14. The association, through its departments, will propose to make new contributions to the cause of religious and moral education. Through the conduct of *scientific investigations* some of them will attempt to define more closely "the true relation of religious and moral instruction to other branches of instruction and indicate the part which religion should perform in the development of the individual and of society." Others will undertake "to correlate religious and moral instruction with the instruction in literature, history and science now provided in the public schools." Others will seek to determine the place of the Bible in religious and moral instruction and set forth the best methods of using the Bible for this purpose; still others will endeavor to point out "the application of the established results of modern psychology, modern pedagogy and modern Bible study, as these stand related to religious and moral instruction."

15. The association will carry on *practical experiments*, some of which shall have to do with the adaptation of religious and moral instruction to different stages of physical, mental, moral and spiritual development; others with the adjustment of the material employed for purposes of religious and moral instruction to the needs of the special sociological groups included in Christian Associations, Young People's Societies, Bible clubs and the like; still others, with the working out of an approximately ideal curriculum for the Bible school—a curriculum "which will embody the larger substance and the better methods of a religious and moral education that is in accordance with the present status of biblical, theological, ethical, psychological, pedagogical and scientific knowledge."

16. The association will from time to time present *constructive propositions*, which shall be intended to serve as the *basis* for lesson helps and text-books on various portions of such curricula; to secure the more adequate training of teachers; and to place the work of religious and moral instruction on as high a plane as that on which secular educational work has come to rest.

17. The association will do its work with the *scientific spirit*, and will consequently proceed carefully and cautiously upon the basis of fundamental principles, seeking to observe accurately the facts and from these to make deductions and aiming to co-ordinate and systematize the material presented for consideration.

18. The association will be controlled by the *universal spirit*, and this will forbid the placing of emphasis upon the distinctive views of any one denomination or school of opinion to the exclusion of others; for it may be confidently asserted that those who hold different theories of biblical history may be able to unite upon a constructive teaching of the Bible from a practical religious and moral point of view. It will, likewise, forbid the limitation of the work to any single phase of religious instruction, inasmuch as the time has now come for the existence of an organization which shall not aim to supersede any of the existing agencies dealing with special phases of religious instruction, but will undertake to study and develop the subject in its entirety; this spirit will also forbid the restriction of the control to any one section of the country, or to those interested in any one division of

the work, or to those representing any one school of thought.

19. The association will cultivate, above all, *the co-operative spirit*, and thus manifest clearly its purpose to assist all organizations working in the same field; to refuse to enter into rivalry with institutions or associations of any class; and to perform that general service which will promote the efficiency of all institutions. An important lesson may be learned from the policy of the Carnegie institution.

20. The association will require *time* to plan its work, and still more time to execute it. The work proposed is not the work of days or months. Many years of careful preparation and labor will be required before results will begin to appear.

EVANGELICAL MISSIONS IN CUBA.

MELVIN MENGES.

It is now a little more than four years since the beginning of general Protestant mission work in Cuba. The results achieved in this time have not been phenomenal, but they have been sufficiently definite that a number may be stated with certainty.

First, a large number of people have been impressed with newer and truer ideas of Christianity than they previously entertained. Romanism in the home land is not a potent developer of spirituality in its adherents, and here where it has had full sway its effect in the opposite direction is much greater. Two things constitute religion—baptism in the holy mother church and charity. If one who has received the former gives whenever he is asked it is enough. The motive does not matter. His mode of life need not be considered. His morals are of little consequence. The preaching of Protestant ministers has held up the high ideal of the Christ life. Honesty, purity, sincerity, the spiritual nature of our religion, the *new creature* in Christ Jesus, have been insisted on and many who have gone no farther, many who probably never will, have said, "We believe these things. That is the *true* religion."

Second, some have been converted. A year ago there were reported in the island 2,347 members of Protestant churches. Some were converted in the United States and Mexico during residence abroad. Others, it is to be feared, were never truly converted; so that these figures do not fairly represent work in Cuba during the three years preceding. Figures for the last year are not yet at hand, but there has been a growth.

Third, the Word has been put in the hands of the people. The American Bible Society has a general agency in Havana and has employed a number of colporteurs. From Los Angeles, Cal., have come many portions and testaments. To those who believe that God's Word will not return unto him void there is much satisfaction in this work.

Fourth, the Roman church has been driven to institute various reforms. They have enlarged and improved their schools and at the same time have in some cases made them free in order to compete with the mission schools. They have in some places established Sunday schools and, what is more important yet, there are indications that there are certain reforms in progress in the character of the clergy, and that time will soon come when a priest who is notoriously immoral will not be tolerated in a high place, as is the case at present.

We who are here believe that Cuba is being Christianized and that the visible results so far are proportionate to the forces employed. We hope and pray for larger forces and larger results.

THE QUIET HOUR CALENDAR

Thursday, February 19.

The Holy Spirit goes through the world employing the magnet of the cross everywhere to seek to draw men to himself by the attraction of its love.

W.M. TAYLOR.

Only holy lives can win the unholy to holiness and heavenliness. The hands that are given to Christ must not do sinful things after engaging in his holy work. The lips that speak his name must not speak wrong words. The feet that run his errands to-day must not walk in the paths of evil to-morrow. The heart that throbs with love at his table must not afterward be thrilled with feelings of passion and hate. If we would be vessels meet for the Master's use we must have clean hands and pure hearts.

J. R. MILLER, D. D.

Friday, February 20.

'Tis not what I have done, O God,
That grieves me so;
But rather what in careless hours
I failed to do.
The worthy deeds all unperformed,
The helpful words unspoken,
That might have saved a dying soul
Or healed a heart now broken.

Dear Father, if thou wilt forgive
This careless heart,
I'll strive henceforth, with thy blest aid,
To do my part.
I'll use my talents for thy cause,
The noble work renewing;
I'll consecrate myself to thee
And live a life of doing.

Perkins, S. D.

BESSIE W. THOMAS.

Saturday, February 21.

You can never tell when you send a word
Like an arrow shot from a bow
By an archer blind, be it cruel or kind
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be,
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall glow
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe;
Each thing must create its kind.
And they speed o'er track to bring you back
Whatever went out from your mind.

ELLA WHEELER WILCOX.

Sunday, February 22.

Live in present thanksgiving. Count thy sunbeams now. Treasure to-day the gems which are strewn upon thy path. The love which is merely retrospective is a very painful thing. If thy days of sorrow at any time should cloud thy days of joy I would like thee to be able to say, "Well, while they lasted I did appreciate them." There are some who want to feel at death that their life has been a vain show. I would not have it so with thee, O my soul! I would like, when death comes, to feel that I had thoroughly enjoyed life—taken the honey from the flower as God meant me to take it. It shall be a great solace to me at twilight that I have basked with conscious joy in the heat of the day. Therefore, I shall bask in it now. The cup of gladness, which my Father has given me, shall I not drink it, even unto the dregs? I shall thank him for every bird that sings. I shall praise him for every flower that blows. I shall bless him for every stream that warbles. I shall love him for every heart that loves. I shall see the sparkling of the cup ere it passes to the hand of my brother.

GEO. MATTHESON, D. D.

Monday, February 23.

SERVING.

BY ELIZABETH BARRETT BROWNING.
The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells:
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest.

Tuesday, February 24.

The most difficult thing in life is to keep the heights
which the soul has reached.

GOD OVER ALL.

I said,
If I could see a light ahead,
Could know the ships I sent to sea
Were blown by Fortune's gale toward me,
I could believe in matters great or small
God watcheth over all.

O selfish heart!
Canst thou not see the nobler part?
To bear with patience sure defeat,
To upward climb with stubborn feet,
In spite of disappointment's iron thrall—
For God is over all!

HELEN M. WINSLOW.

Wednesday, February 25.

God estimates us not by the position we are in, but
by the way in which we fill it.—Edwards.

I count that friendship little worth
Which has not many things untold,
Great longings that no words can hold,
And passion secrets waiting birth.

Along the slender wires of speech
Some message from the heart is sent;
But who can tell the whole that's meant?
Our dearest thoughts are out of reach.

HENRY VAN DYKE.

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

An Evening with Home Missions.

Topic Feb. 22: Ref. Acts 1:6-8.

Dr. Josiah Strong, author of "Our Country," "The New Era," "Expansion," "The Times and Young Men," "The Next Great Awakening," all of which are inspiring volumes, especially commended to young men, is writing a series for the current numbers of the "Success" magazine, entitled "Uncle Sam's Talks on Our Country." Dr. Strong has the fine gift of making figures interesting. His diagrams and maps showing the greatness of "Our Country" in its area and in its productions, are simple but fascinating. What he says in this series and in his books on the importance of the location of the United States and the natural political advantages of our country as a

"World Builder"

ought to thrill our thought, and inspire our patriotism, while sobering and spiritualizing our commercial, social, civil and religious energies. Listen! "Palestine, Greece and Italy, the homes of the most influential civilizations of the past, might all be laid down in California, with room to spare; and Texas is larger than California by one hundred and seven thousand square miles. If this daughter of Uncle Sam should visit Europe, it would take half a dozen different kingdoms and empires there to entertain her over night. If she pillowed her head on the mountains of Norway, and rested one hand on London, the other on Warsaw, in Russia, she would stretch herself down across Denmark, Germany, Switzerland, Austria and Northern Italy. But she would have to be careful not to straighten herself out to her full length, or she would wet her feet in the Mediterranean; and Alaska is more than twice as large as Texas! If Germany and France should both visit Uncle Sam at the same time, it would not embarrass him in the least. He could put them both to bed in Alaska without the slightest danger of their quarreling, for he could tuck Great Britain and Ireland and a few other European countries in to keep the peace!" * * * A word about the location of the United States: "All the great civilizations of the world have been north of the equator. Civilization first arose in tropic regions, but the course of history shows that the center of power, and the star of empire have ever moved northward and westward. Egypt and Assyria were once world-powers; then the scepter passed north and went to Greece and Rome. Then Spain and France and Great Britain, each in turn, rose to pre-eminence. Still westward the course of empire took its way, until, to-day, our continent has become the seat of the greatest power in the world. There is no north beyond North America, and beyond our west is the east! * * * About ten out of every eleven of the world's population live north of the equator. It is the northern hemisphere which swarms with the world's millions, hears the roar of its factories, feels the tread of its mighty traffic, and is the stage of all its great activities. The United States is in the pathway of the nations—in the midst of the continents—the most centrally located land on the earth." This is indeed what Professor Bryce, author of "The American Commonwealth," calls the

"Land of the Future."

And because of present opportunities and future

prospects, it is the pressing problem of this age to evangelize America. For, as Dr. Strong says: "It is well to remind ourselves that the possession of such a country is no ground for boasting. We did not locate it, neither did we fashion its mountains or valleys. We did not carve out its river valleys nor its coast line, neither did we determine its climate. All this has been done for us, and it has opened before us the noblest opportunity of all the ages. America is a trust for the world's future. God has made our country *vast*, but it is for her sons and daughters to make her *great*."

THE PRAYER-MEETING.

SILAS JONES.

Christ for the World and the World for Christ.

Topic Feb. 25: 1 Tim. 2:1-6; Tit. 2:11-14; Jno. 3:16; Matt. 28:18-20; 2 Cor. 5:14.

There is one mediator between God and men, the man Christ Jesus. Many prophets and teachers have wrought for the reconciliation of men to God and their labors have not been in vain. The world is greatly in their debt. They are the spiritual heroes to whom we should look back with reverence. But among them all there is not one to be compared with the Christ. He stands alone in his work of reconciliation. This is a question calling for the proofs of experience rather than for logical proofs. The soul that has come to God through the mediation of Jesus Christ knows that another like him has not appeared on earth. The joy experienced by the redeemed soul is so great and satisfying that the soul is unwilling to allow any one to remain in ignorance of the blessedness which is in Christ. The missionary impulse asserts itself as soon as the soul is renewed by the gospel of grace. If there be not in our hearts the desire to tell the world of our Master we may with good reason doubt the completeness of our discipleship. There are multitudes without the knowledge of God. They know not that his face is turned toward them in love and that he yearns for their grateful recognition of his love. Some of them think they are in the hands of cruel gods, some feel themselves in the grip of fate and others are of the opinion that all things are a delusion. The condition of men who know not the God of truth and love is pitiable beyond expression. We need not consider their fate in the next world. What they suffer here and now is enough to move the Christian heart. Their deepest need is acquaintance with God. That need we can supply, for we can tell them the story of Christ.

Christ is the mediator between man and man. His mission is to destroy everything that creates discord. Men need to be reconciled one to another. The spirit of distrust is abroad in the world. Nation is against nation, individual against individual. Especially does it seem that where Christ is unknown the spirit of fraternal helpfulness is not present in its fullness. The habitations of heathenism are full of darkness and cruelty. The works of the flesh are as manifest to-day as they were in the days of Paul. We may name them in his words: "Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revilings and such like." Those who practice such things war against the kingdom of God and the human race. They must be won to the love of God and (Continued on page 225.)

The Bible School

Lesson 9

Paul and Apollos

March 2

Study chaps. 18:18-19:7. Commit vs. 4-6.

GOLDEN TEXT: *Luke 11:13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?*

LESSON: *Acts 18:24-19:6.*

AMERICAN REVISION.*

24 Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John: 26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately. 27 And when he was minded to pass over into Achala, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much that had believed through grace; 28 for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: 2 and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. 3 And he said, Into what then were ye baptized? And they said, Into John's baptism. 4 And Paul said, John baptized with baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. 5 And when they heard this, they were baptized into the name of the Lord Jesus. 6 And when Paul laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied.

INTRODUCTION.

1. *Paul's Second Missionary Journey.* This began about the year 49 A. D. with the departure of Paul and Silas from Antioch, and included the work done in Troas, Philippi, Thessalonica, Berea, Athens, Corinth and the first visit to Ephesus. Then Paul returned to Jerusalem and Antioch and presently came back to Ephesus for a three years' residence. The events of this lesson occurred shortly after Paul's first departure from Ephesus, where he had left Aquila and Priscilla. *Acts 18:18, 19.*

2. *Ephesus.* This was the most important city of the western portion of Asia-Minor. It was far more oriental than Corinth and was the seat of the worship of Diana, the goddess of the Ephesians, whose worship was widespread in that region. The temple of Diana at Ephesus was reckoned one of the architectural wonders of the world.

3. *Paul's Friends.* Aquila and Priscilla, whom Paul had met at Corinth, had now come with him to Ephesus. Here, no doubt, they became the leaders in the work of the church after Paul's departure for Jerusalem. Apollos was a Jew of the dispersion, recently arrived from Alexandria, where the Jews were very numerous. His gifts made him a young man of great promise, but his knowledge of the Gospel was only partial. He was instructed more fully by Aquila and Priscilla, and presently given letters of recommendation to the church in Corinth, which they had recently left, and where Paul had labored. His coming to Corinth was, however, probably without his desire, an occasion of division among the disciples there, different parties in the church calling themselves after Paul, Apollos, Peter and Christ, respectively. *1 Cor. 1:2, 12.* Apparently this situation was distressing to Apollos, and who did not remain long in Corinth. After he had left them they wrote asking Paul that Apollos might return to them, but this he was unwilling to do, and Paul so notified them. *1 Cor. 16:12.*

4. *Date.* The events of the lesson probably occurred in the year 52 A. D.

EXPOSITION.

The work strengthened. A new and brilliant character, Apollos, now comes to the front. Mighty as he was in the scriptures (v. 24) in eloquence and in argument (v. 28), he yet had the grace to be an humble learner, as brought out in this lesson.

18-22. *The Syrian Journey.* After an absence of some four

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years from Antioch and Jerusalem, Paul, now at Corinth, returns for a brief period in these cities.

23. *Third Missionary Tour.* Paul departs from Antioch, the base of his several great missionary tours, for his third journey. This was chiefly occupied with a three years' stay at Ephesus, here introduced.

24. *Recruit to the Work.* The only mention of Apollos is here and in connection with his work in Corinth. *1 Cor. 1:12; 3:6.*

With all the resources for learning in Alexandria, he yet applied himself earnestly to the study of the scriptures. Familiarity with the Word enabled Apollos to expound it skillfully. *v. 28; Heb. 5:13.* Jesus before him had been mighty in the scriptures (*Lu. 24:27*); do we, in this, aspire to follow him? *Mat. 16:24.*

25. *Self-appointed Evangelist.* He was instructed according to the imperfect view of the disciples of John the Baptist. He did not know of the new era that had dawned with the outpouring of the Holy Ghost at Pentecost and later. With such as he had, he did his best in sharing with others. His baptism had been unto repentance, having in view preparing for the coming of the announced Messiah. *Luke 3:3-9.*

26. *A Humble Learner.* Apollos was brave to speak the message to unwelcome ears. As humble Ananias was used of God to instruct Saul (*Ch. 22:10*), so the humble tent-maker and his wife were used to instruct this eloquent evangelist. God chooses weak workers. *1 Cor. 1:27.* These humble disciples observed that the message of the eloquent preacher had defects, and they bravely so inform him. They did this after inviting him to the privacy of their home as before they had done to Paul. *Ch. 18:2-3.* They enlarged on the fullness of the gospel as linked with the name of the Father, Son and Holy Ghost.

27. *Pushing on to Europe.* Doubtless the Evangelist heard from Aquila and Priscilla of the great work Paul had done in Corinth, which city was in Achala, some 200 miles westward. The earnestness, humility, learning and eloquence of Apollos lead many here to become greatly attached to him. *1 Cor. 3:4-7, 22.* The later divisions, it may be assumed, greatly displeased both of these workers. *1 Cor. 1:11-13; Titus 3:13.*

28. *Strong in the Lord.* Thoroughly furnished with the Word Apollos was a power for the Lord's work. *2 Tim. 3:16, 17.* He had great power in public address. His testimony now was much richer than it earlier had been.

1. *John-Baptist Congregation.* Paul, as promised about a year before (*Ch. 18:21*), now visits Ephesus, where he remained three years, the greater part of his third missionary tour. The Church at Ephesus became historical. These people were learners. They had been disciples of John, but soon in their thirst for fuller knowledge they, through Paul's labors, became disciples of Christ.

2. *A Test Question.* Paul's question sheds vivid light upon apostolic standards of Christian life and doctrine. What is our answer to the question? Some think Paul referred to the extraordinary gifts which at Pentecost and other times in that age followed conversion.

Like Apollos, they had not heard of the descent and personal office of the Holy Spirit as applied to all believers.

3. *Incomplete Religion.* For the Holy Ghost was not yet given; because that Jesus was not yet glorified. *Jn. 7:39.* The good seed, long before sown by John, continued to bring forth fruitage, and at points as widely separated as Egypt (*Ch. 18:25*) and Ephesus.

4. *Pointing a Difference.* John's baptism was by water unto repentance, symbolic of a needed cleansing from the pollution of sin; it was not into the name of the Father, and of the Son and of the Holy Ghost. Before John closed his career he could say "Behold the Lamb of God which taketh away the Sin of the World." *Jno. 1:29.*

5. *Embracing Wider Truth.* They now heard of the full Gospel. *Ch. 8:5, 35.* Believing now in Christ, they gladly were baptized into his name, thus becoming Christians.

6. *Gift of the Spirit.* The laying on of Paul's hands was symbolic of the blessing that was imparted. The Holy Spirit came as promised to all who believe. *Ch. 2:18.*

As at Jerusalem (*Ch. 2:4*), and at Cesarea (*Ch. 10:44*), and elsewhere, extraordinary manifestations of the Spirit also were bestowed.

PRACTICAL APPLICATION.

1. *A Home as a Missionary Force.* So far as we know, Paul remained at Corinth much longer than he had remained hitherto in any city where he founded a church. Later he

remained in Ephesus for a considerable time, and in these two cities he seems to have been most effective. During this time he had a *home* in the house of Aquila and Priscilla. During his stay in Philippi, he had a home in the house of Lydia, but we can imagine that this bachelor, or widower, or whatever he was, found a degree of constraint there. But with Aquila and Priscilla he was truly *at home*. After they had gone to Rome, no wonder he writes of them, "Salute Prisca and Aquila, my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." And these two godly people were evidently in Rome continuing their old practices, for Paul salutes "the church that is in their house." Rom. 16:3-5.

So when the apostle undertook his missionary work in Ephesus, he took this home with him; and the writer of the book of Acts accounts this of such significance that he mentions the fact, though at this time he makes no mention of Timothy and others whom we afterward find with Paul. (Acts 19:2.) From the home in Corinth, we can suppose our 1 and 2 Thessalonians to have been written. From the little back parlor at Ephesus we can suppose that he wrote the epistles to Galatians, 1 and 2 Corinthians. Paul must have forgotten himself to have written, under such circumstances, 1 Cor. 7:7. A Christian home may become one of the most effective evangelistic forces of any in the community, and that is what it should be. Especially could homes without children be consecrated to the use of the church.

2. *Freedom of Teaching in the Early Church.* Verses 24-26. The freedom of teaching granted in the synagogues was, very naturally, granted also in the early churches. (Compare Lesson III, Note 1.) So far as we know, no special ordination or appointment was required for the exercise of this gift within certain limits. The church was a kind of school in which any taught who had understanding. Yet with all his eloquence and learning, perceiving the inadequacy of his instruction, Priscilla and Aquila did not hesitate to take Apollos home with them, "and expound unto him the way of God more carefully."

With all the vagaries of religious teaching among the Protestant peoples, it would yet be a most unfortunate condition of the church, were a book, or a creed, or a plea, which have to have their specially licensed interpreters to teach them, made the unquestioned foundations of the Christian life. "For freedom hath Christ set us free. Be not entangled again in a yoke of bondage."

3. *Recommending a Minister.* Verse 27. What is said above does not mean that every free-lance should be encouraged. Every congregation and every community of churches, in order to develop their work and fulfill their mission, have the right to select specially equipped men for their teachers. No congregation should take up a minister who has not received from those who know him—from men whose word and judgment can be trusted—letters of commendation. Likewise, every church and every man of standing in the church should be exceedingly careful whom they commend.

4. *Untaught Disciples.* Verse 2. How many untaught disciples there are in our churches, who perhaps have not so much as heard whether the Holy Spirit is given! That by many sects there has been an undue and unnatural emphasis laid on "the gift of the Holy Spirit," should not harden us against the real truth about it. We may not be able to comprehend the theology of the Holy Spirit in the doctrine of the Trinity; but we may all have what is infinitely better: the consciousness of God's presence in our lives. Simply to obey the forms of religion, while failing to attain "a closer walk with God," is the grossest caricature on Christianity.

5. *Rebaptism.* How strangely human nature tends to exaggeration! Because the ritualists were so lacking in spirituality, the Quakers denied the validity of any forms whatever. On the other hand, because the form had not been exactly apostolic, or because the ceremony used in the administration of the ordinance did not entirely conform to the theory of some preacher, therefore rebaptism is required. We suggest that where this policy is pursued, a test be made such as can be applied to Paul's action, and if the results are not the same as they were in Paul's case that the practice be discontinued. If, after baptism, the Holy Spirit comes on them, so that they speak with tongues and prophesy, rebaptism is certainly legitimate. But if there is no improvement in the character of the man, I pray you, of what benefit is it?

LESSON ILLUSTRATIONS.

1. *Mighty in the Scriptures.* The strength of the Disciples of Christ a generation or so ago was in their familiarity with the Word of God. It was their library, their school of instruction, their final court of appeal. They searched it as the prospector searches the rock for gold. Like the sword of the cavalier, or the rifle of the backwoodsman, it was always at hand. They read it by the fireside. They carried it into the field and read it while the plow rested in the furrow. It was their companion on the journey from appointment to appointment. They not only read it, but they preached it, drawing from it their message, argument, illustration, until their auditors breathed the very atmosphere of revelation. Verse 24.

2. *The Way of the Lord More Perfectly.* So vast is the field of revealed truth that even experts in Biblical knowledge and interpretation are in danger of forming imperfect conceptions of the essentials of Christianity.

2. *True Conversion.* Conversion does not bestow new faculties. It does not turn a weak man into a philosopher. Yet, along with our affections, the temper, the will, the judgment, partake of this great and holy change. Thus, while the heart ceases to be dead, the head illumined by a light within, ceases to be dark; the understanding is enlightened; the will is renewed; and our whole temper is sweetened and sanctified by the spirit of God. *Guthrie.* Verse 18.

3. *The Gift of the Holy Spirit.* God "gives his Holy Spirit to them who ask him" according to his revealed will; and without this gift no one could be saved or ultimately triumph over all opposition. He knows but little of the deceitfulness of sin, or of the combating of temptation, who thinks himself competent to wrestle against the allied forces of the world, the flesh and the devil. Hence the necessity of "supplications, deprecations, intercessions and thanksgivings," of praying always with all prayer and supplication in the Holy Spirit, and watching thereinto with all perseverance, and of making supplication for all saints, our fellow-soldiers in this good warfare. *Alexander Campbell.* Verse 2.

4. *Jesus the Only Mediator.* There was one ark in the flood—but one—and all perished save those who sailed in it. There was one altar in the temple—but one—and no sacrifices were accepted but those offered there. There was one way through the depth of the Red Sea—but one—and only when the water, held back by the hand of God, stood up in crystal walls was a passage opened for those who were ready to perish. An even so, there is but "one mediator between God and men, the man Christ Jesus." *Guthrie.* Verse 4.

THE PRAYER-MEETING.

(Continued from page 223.)

man. They can be conquered by the Gospel. The savage delighting in the blood of his enemies and the man bound by the chains of the basest passions have been redeemed and made fit for companionship with the pure and holy. The Hague tribunal is a useful institution for the settlement of international difficulties. Its establishment is evidence of advancement in civilization. He is a benefactor who uses his skill in bringing to agreement employers and employes. But most of all we need the Christ who delivers us from every evil thought and disposes us to deal justly with all men. What we need the heathen need. They will love one another when Christ controls their hearts.

To the Girl Who Travels.

A first and indeed almost the only rule needed for conduct in a public place is to strive constantly to efface yourself. Avoid any word or action that will call attention to you. This for conduct; and for conversation with a companion, remember always to speak in a low tone, to omit the mention of your friend's name, and, above all, to suppress the names of persons of whom you may be speaking. This last caution may save you bitter humiliation or embarrassment, for intimate friends, relatives even, of those upon whom your words may carelessly or unkindly dwell, may be close beside you.—*Harper's Bazar.*

The Irish have lost their position as the greatest potato eating nation, the Belgians having outstripped, or, rather, out-eaten them.

THE CHRISTIAN CENTURY

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should be sent in promptly.

NOTES AND PERSONALS

The church at Paris, Mo., took its
March offering Feb. 5 and reached its
full apportionment, \$100.

H. J. Hostetter, secretary of the
Sixth district of Illinois, goes on with
the work at Blue Mound, Ill.

E. W. Allen of Ft. Wayne, Ind.,
hopes to make his church a Living
Link church in the Foreign society.

C. C. Crawford, Elmira, N. Y.,
writes: Five confessions last night,
making 17 at our regular services
since Nov. 1.

M. Gano Buckner took the March
offering before his departure for Pal-
estine. The offering will reach the
full apportionment, \$200 or more.

Two Living Links in the Foreign so-
ciety have been arranged in southern
California. That is, the support of
two missionaries has been provided.

A. M. Harvuo, pastor of the Central
Christian church, Cincinnati, Ohio, is
at work to secure \$1,000 for foreign
missions the first Sunday in March.

The University Place church, Des
Moines, Iowa, expects to raise the
full salary of Hermon P. Williams, in
Manila, thus becoming a Living Link
church.

B. S. Ferrall writes: Three added
at Watseka, Ill., last Lord's day. Our
church quartette is already planning
to attend the national convention at
Detroit.

J. G. Slayter, Akron, Ohio, has al-

ready secured within \$37 of the full
amount of the apportionment of his
church for foreign missions. The ap-
portionment is \$425.

The Foreign society received a di-
rect gift of \$1,000 for Nankin Chris-
tian college last week. It has also a
personal pledge of another \$1,000 to be
paid before Sept. 30.

J. A. Battenfield, who was the minis-
ter of the church at Fairfield, Ill., for
three years and three months, has re-
signed. He has been succeeded by R. D.
Brown of Tallula, Ill.

W. S. Goode, Youngstown, Ohio, re-
ferring to the March offering, says:
"A personal canvass of every mem-
ber will be made. Our motto is an of-
fering from every member."

"The Chronicler's Desk" must be
widely read. Not a week passes but
someone comments upon the clear-
ness and vigor of this much-favored
column written by J. J. Haley.

R. Leland Brown of Newman, Ill.,
closed a meeting at Fairfield, Ill.,
which had been in progress a little
more than five weeks and resulted in
34 additions, nearly all by baptism.

J. R. Crank and wife have taken up
the work at Liberal, Mo., known by
its name to be the seat of infidelity.
In the three weeks they have been
there 18 have been added to the
church, six by confession.

A. R. Hunt, Savannah, Mo., reports:
Two additions Feb. 1. Our convention
was held here Feb. 7-8. It was a suc-
cess. We begin another year with
good promise. Bro. Waggoner holds
us a missionary institute Feb. 9-15.

E. E. Coperthwaite writes from
Saginaw, Mich.: Five more added at
our regular service, three young men,
one the head of a family, and young
lady we are preparing for foreign
mission rally. All departments doing
nicely.

H. A. Easton, singing evangelist, is
assisting A. A. Wilson, First church,
Bloomington, Ill. Began Feb. 1. Twen-
ty-three additions first week. Pastors
or evangelists desiring his services
address him this month at 102 N.
Gridley St., Bloomington, Ill.

H. H. Shick, Griggsville, Ill., re-
ports: Four at regular service yester-
day, three by letter and one re-
claimed. From an average of 17 in
S. S. for last year, it has grown to 71
yesterday. Will reach 100 by next
Sunday under the Red and Blue re-
vival.

J. L. Hill, Union City, Ind., writes:
I have been with Bro. McLean at sev-
eral missionary rallies recently and
enjoyed them very much. I am mak-
ing an effort to have Union City num-
bered among the "Living Link"
churches. Bro. McLean was with us
last Sunday.

Stephen E. Fisher, Gibson City, Ill.:
Our reports from all lines of work
during the past year show a total of
\$2,517.28 for all purposes. One mis-
sionary meeting in a schoolhouse in
the country tributary to our communi-
ty greatly strengthened the work.

Twelve additions here during Janu-
ary.

V. E. Ridenour, 534 South street,
Springfield, Mo., reports: Our
meeting is booming, nine days and
27 additions. I am using my stereo-
scopic with good results. Bro. Moore
is an ideal pastor and is holding his
own meeting. We will continue for
awhile yet.

J. C. Coggins and wife of Wilson,
N. C., have received an elegant quilt
from the Ladies' Aid society of the
Christian tabernacle, Decatur, Ill. This
is a token of the high esteem in
which they are held by this church,
where Bro. Coggins preached before
accepting the presidency of Atlantic
Christian college.

A member of the Church in a town
where we hope to establish a congrega-
tion would turn over a butchering
business to a Disciple and rent shop,
and dwelling if desired, at very low
rate. Or the owner would keep the
business and hire man to conduct it
at good wages. Alex. McMillan, 60
Nena, St., Winnipeg, Man.

Meeting at the Central church, De-
catur, Ill., now three weeks old, with
36 added; 19 baptisms. Outlook most
encouraging. We continue with home
forces.

F. W. Burnham.

APPETITE COAXING

**Not Necessary When Proper Food Is
Used.**

Coaxing up an appetite is hard work
and unnecessary when a little thought
is given to scientific feeding.

Fill the stomach with the wrong
stuff and it is not long before the pa-
tient, too, is affected, and even the sight
of food is nauseating. Stomach and
nervous ills of all kinds soon come and
the body is left without nourishment.

Then take on Grape-Nuts for a few
days and see the difference. Eating is
no longer a duty, but a delight, for the
food is made of the proper grains pre-
pared in a natural, scientific manner,
and the flavor is delicious. The case of
a schoolma'am of Cedar Mills,
Minn., is interesting. She writes: "I
used to go without lunch many a day,
not finding it tasty. In consequence I
usually had a severe headache before
the afternoon session was over and
felt nervous and cross.

"I had almost concluded to give up
teaching on this account when a
friend induced me to try Grape-Nuts. I
will say frankly I did not care for it
at first, but tried it two or three times
and then found myself beginning to
enjoy the crisp, nutty flavor.

"The food has changed the order of
my life. I carry it for lunch every day
now. The color has come back to my
cheeks and lips and I have no more
headaches or nervous spells.

"My body is full of energy and new
life, and life seems worth the living,
now that I have found the proper
food." Name given by Postum Com-
pany, Battle Creek, Mich.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Webster City, a city of 5,000 inhabitants in north-central Iowa, offers a good location for a proficient teacher of vocal music. A man of ability who is a member of the Christian church will receive the co-operation of the local church of 350 members. Write H. F. Burns, 835 Division street.

Atlantic Christian college, Wilson, N. C., of which J. C. Coggins is president, has matriculated 215 students, and a number of young ladies were turned away on account of not being able to secure room and board in the college. Bro. Coggins has 30 in his Bible classes, some of whom are preparing to become missionaries.

J. G. Creason, Norman, O. T., writes: We began a meeting here on Feb. 1 with home forces. We have had six confessions, two by statement and one from the Baptists to date. Our crowds pack the house to its utmost capacity. We expect Bro. Scott Anderson of Power City to-day to assist us. We hope for a great meeting. Pray for us.

J. G. Waggoner, Princeton, Ill., writes: Harold E. Monser, evangelist, has been with us in a meeting three weeks. Ten have made the good confession and three others have been added. Bro. Monser is a very able and efficient evangelist. His sermons are plain, forceful and Scriptural. His personal work is unusually efficient. We very much wish that we could keep him in northern Illinois for a year.

W. E. Spicer, Sterling, Ill., writes: The Sterling Bible school observed the "decision day" yesterday. During the morning and evening services fifteen made the good confession. We hope for more on Thursday night, when they will be baptized. The officers of the school have begun a spirited revival for new pupils, the winners to choose a delegate to Detroit next convention.

Lowel C. McPherson, our faithful missionary to Cuba, writes: We have

four services each Lord's day, two in Spanish and two in English. During the week I have meetings Wednesday, Thursday and Friday. Are having the largest congregations in the history of our work here. Our room is frequently too small to accommodate comfortably the Cuban congregation. Expect a number of accessions soon. Have recently had three.

J. G. Waggoner, pastor at Princeton, Ill., writes: The church is being greatly blessed in a meeting being held with us by Evangelist Harold S. Monser. His sermons are strong, Scriptural, logical and well illustrated. He does not antagonize or offend good-meaning people, however much they may differ from him. He strengthens the pastor, educates the church and in love pleads with sinners to submit themselves unto God. Seventeen have made the good confession and seven others have been added, 24 in all.

O. P. Spiegel preached last Sunday in New Orleans on "Some Distinctive Teaching of the Disciples of Christ," and in the evening on "The Creed of the Church of Christ." The morning sermon was printed in full Monday morning in the Daily Picayune with a good likeness, and the evening sermon was printed in full by the Times-Democrat, the other large morning paper, accompanied by a good cut. There were three additions, making 27 since he began work there first of December last.

We are pleased to have evidences that our readers love the beautiful as well as the true and the good. "Who is Irene Stanley Martin, the author of 'My Snow Storm'?" writes a lover of the beautiful in nature. Another says: "'My Snow Storm' sparkles with thought crystals as well as snow crystals." Mrs. Browning and many another poetic mind since David's time has seen God in nature. Our readers will be glad to know that we shall have more from the author of "My Snow Storm" and "Alexander Duff" later.

In the last few years there has been an annual gathering of a small company of congenial spirits among the Disciples for the purpose of discussing some of the great intellectual problems which challenge the attention of thoughtful people. The next congress will meet in Des Moines, Ia., March 16-19. The program will be found in this issue of the Christian Century. Des Moines is the seat of what in some respects is our greatest school. The people are hospitable. A more delightful place could not be found in which to spend a few days.

"The Christian Century has so many good things." This statement came from one whose noble life is keyed to the harmonies of our Father's house. Dear reader, did you read the "Legends of the Black Forest" all alone, or did you gather the loved ones around the hearthstone and read those beautiful stories aloud? Do you

wonder that the saved hermit built the Kapelle Klingen? What a true lesson that legend teaches! The Chorister's love is not only beautiful, but inspiring. Young people, read it and determine to be true.

Clay T. Runyon, Tonkawa, Okla., writes: Being unable to secure the services of a singing evangelist, we closed our two weeks' special Gospel meetings last Sunday evening. There were ten additions to the church, two from the Episcopalians and three from the Methodists. Four more will be baptized the first of next week. Twenty new members were added to our Senior Endeavor society at the last meeting. Sunday school has an average attendance of 100. We expect to begin the S. S. revival soon. We just recently put a new baptistry and bell in our church and expect to make other needed improvements at once.

Tonkawa has a college with 300 students enrolled and a large per cent of them attend our church. Full houses every Sunday evening and excellent interest. I hope to be able to place the Century in many of our homes.

A CORKER
But Not Much of a Pastor.

There was an old clergyman in Central New York State some years ago who was a very powerful speaker, but whose private life was by no means exemplary. Some of the more outspoken of his parishioners were in the habit of remonstrating with him regularly about this and his reply invariably was "Don't do as I do, do as I tell you to do."

It is so with a great many physicians. There are hundreds of medical men who fully understand the folly of drinking coffee and tea, who tell their patients not to drink either, yet who use one or the other themselves. But sometimes it knocks even the doctor out and he has to quit Old King Coffee. A physician of Wasioja, Minn., says: "I was a liberal user of coffee from my youth and my health broke down while at college in 1880, at 25 years of age, but I continued to use coffee until 1898 although I was nervous and suffered constantly from a condition known as diabetes insipidus, a condition that is well known to be due to nervousness. My weight was below par and no diet or tonic medicines were sufficient to restore my vitality and strength.

"In 1898 I became suspicious of coffee and I broke off the habit by taking up Postum. Since that time my nerves have become strong and well and my weight has increased about 30 pounds. Well boiled it is a delicious, healthful drink, heavy with strength and muscle-making qualities." Name furnished by Postum Co., Battle Creek, Mich.

Even if your physician does drink coffee, you had better do as he tells you to do. Give Postum a trial. That's the easy way to shake off coffee and get well and keep well.

The Bible school at Columbia, S. C., is enjoying a healthy boom, through the use of the red and blue button, and the Hammond star and stamp systems. The rally began on the third Lord's day of December, with an enrollment of 20. On Feb. 8 the enrollment was 92, with home department and Cradle Roll in addition. M. B. Ingle is pastor of the church, to which there were four additions on Feb. 8, two of them confessions.

J. R. Crank writes from Liberal, Mo.: I closed my four years' work in Morganville, Ill., with the year 1902. About 30 were added, and these held to steady work. Nearly all the regular mission collections were taken. One was added at the closing service. I left the church without a minister. I also closed at the same time one year of very successful work at Moweaqua, Ill. We provided for the immediate payment of a mortgage of \$1,250, which had stood for four years against the church property. Part of my time can be secured by some church near Liberal, Mo., where there is an opening for successful work.

The church at Belvidere, Neb., sent their pastor, De Forest Austin, under the direction of the Nebraska state board, as a missionary to Antioch church, Shubert, Neb. No additions the first week, 18 the second and 63 the third, making 81 altogether. He baptized 40 in the river one Sunday afternoon. Methodists, Baptists, Presbyterians, Episcopalians and members of other bodies were won by the Gospel to stand on the primitive foundation. The little band, which consisted of 16 members, now numbers over 90. At a reception given the last night pledges were called for and \$549.70 pledged for a regular preacher—the invitation given—and six more made the stand for Christ and unity.

I. N. McCash writes from University Place church, Des Moines: A most helpful series of evangelistic meetings have just closed at University Place church, with 48 accessions as the immediate result. A large ingathering was not expected, for there have been accessions at almost every service through the year. Bro. B. B. Tyler, our evangelist, has been written up so often that the entire brotherhood knows him to be a superior Bible teacher and a spiritually minded, earnest and inspiring preacher. His series of sermons was a mountain range, all of which towered above the ordinary. The church was delighted with his spirituality, personality and the services which he has rendered. The prayers of a multitude follow him on his cruise to the Orient.

The Mother's Friend

when nature's supply fails, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infants, according to the highest scientific methods. An infant fed on Eagle Brand will show a steady gain in weight.

WE WANT TO SEND

Free and prepaid to any reader of the Christian Century a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate to stay cured.

Write now to Vernal Remedy Company, Buffalo, N. Y.

The Genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.

The evening of Feb. 8 closed at the Central Christian church, Columbus, Ind., in many respects one of the most remarkable meetings ever held in Columbus. The meeting was of six weeks' duration, being conducted by home forces. O. W. McGaughey, the minister, did the preaching. Evangelist P. M. Kendall, one of the members, led the singing, and Prof. A. W. Mason, another member, presided at the organ. The meetings were largely attended throughout and the last service of the series was in every respect the greatest. The immediate results were 78 additions and the membership edified and enthused, until to-day there prevails a kindly spirit and the most generous hope as to the future of the Central church. The additions were as follows: By relation, 30; by confession, 40; from the denominations, 6, and from the Catholics, 2. This makes a total of 88 additions since Bro. McGaughey began as minister here first of last October. Bro. P. M. Kendall is a great leader of song and a fine cornetist. Columbus is his home. The Master certainly overlooked Bro. Kendall when he said: "A prophet is not without honor save in his own country."

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Entered Into Life.

Eyman—Narcissa Fuller was born in Stockwell, Ind., Dec. 18, 1843. With her parents she came to Illinois in 1863. At Harristown, Ill., she was married to James Eyman Dec. 1, 1864. Bro. and Sister Eyman were the parents of five daughters, three of whom are living and residing at Harristown. Sister Eyman became a Christian in early girlhood, and became a beautiful example of the ennobling power of the Gospel. This life in passing left a rich deposit of good and blessing upon the social and religious life of Harristown. Her death was very sudden, and came without warning in a social gathering, where she was a happy member. But she was ready, and has gone forth to meet the bridegroom.

The funeral services were conducted by the writer in the Christian

church at Harristown, Ill., January 23, 1903. J. P. McKnight. Oskaloosa, Iowa.

Special Price, \$1.

We have a number of beautifully bound books at different prices, 35c, 60c, 75c. We will give one of these books to any regular reader sending us one new subscription and one dollar.

Chas. J. Shellenberger of Ransom, Kan., reports: Meeting lasting nearly four weeks closed last night. Church organized with 28 members; 14 by confession.

The services were conducted by Geo. L. Peters and Singing Evangelist G. A. Butler, both of Mound City, Mo. They cannot be commended too highly. Presenting the Gospel fearlessly, both Bro. Peters and Bro. Butler made many warm friends during their stay.

We will employ a minister for full time, and hope to report many additions later.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, touched for by the leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common-sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to anyone who is not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

Back to Christ

By SPENCE.

ONE DOLLAR

Sent FREE to any reader of the Christian Century for one new subscriber at the regular price

\$1.50

or for two subscriptions at the special one dollar rate.

Cash price of the book, \$1.00.

CHICAGO DEPARTMENT

Douglas Park.

The regular monthly business meeting and social of the C. E. society was held last Monday evening at the home of C. L. Waite, the pastor, 698 S. Turner avenue.

On last Lord's day afternoon occurred the funeral of Mrs. Elizabeth Glaspel at the home of J. H. Glaspel, 1388 Hamlin avenue. Mrs. Glaspel was for years a member of the Church of Christ at Davenport, Iowa, where the remains were sent for interment.

On last Sunday evening the Gideons gave us a splendid service which will be of lasting benefit to the church and community. C. L. W.

Englewood.

Bro. Kindred is delivering a series of sermons which are proving to be very interesting, the sermons on the morning of Feb. 8 being exceptionally so. His explanation of the Scriptures is helpful to us and it clears away many doubts that gather in our minds.

At the close of the morning service on the 15th the following were received into the church: Bro. and Sister Shields, and Sister Maud Lemont, by letter; and Bro. Roy Harris and Sister Elsie Peterson were given the right hand of fellowship, having been baptized a week ago; also, Frances Theil made the good confession.

At our midwinter prayer meeting we will this week begin the study of the Epistles of St. Paul, commencing with the Thessalonian letters—conducted by the pastor.

The Young Men's Bible class has planned a series of concerts and lectures to be given in the near future, the first being Friday night, Feb. 20. All free, with a collection.

The Endeavorers have become quite "sociable" again. On Feb. 6 they gave a "measuring" social, at Sister Nellie Guthridge's, and Feb. 13 a Valentine social at Sister Carrie Hedrick's. The young people reported having had an enjoyable time at both places. H. F.

First Church.

Our Sunday school is in a prosperous condition and is growing steadily. Mrs. Dawson, superintendent of the S. S., appointed a committee to visit Mrs. M. Wheelock Egan Monday, it being Mrs. Egan's 77th birthday. She always remembers the "birthday box" with her pennies. Mrs. Egan lives at the Old People's home, 3850 Indiana avenue. She is one of our "shut-ins," not having been out of the house in five years. She is very cheerful and happy and helps us in many ways. Recently she pieced a quilt and donated it to the "circle." It

has been quilted and will be sold at auction at our "sock social" to be held at the home of Mr. and Mrs. Geo. Gills, 4845 Grand boulevard, Tuesday evening, Feb. 17. The receipts go into our building fund. We were pleased to see our hall filled with earnest listeners Sunday morning to hear Bro. Willett's most excellent sermon.

P. F. B.

Jackson Boulevard Church.

On Thursday evening the C. E. held a patriotic social in the church parlors, which was a very enjoyable affair. The room was prettily decorated with Old Glory, and the telling of some of Lincoln's anecdotes was one feature of the entertainment.

Our choir has been reorganized and with some twenty-five members under the able leadership of Mrs. Safford, we hope to help in winning souls to Christ through the Gospel in song.

Bro. Reynolds made us both glad and sorry Sunday morning; glad when he announced that 127 volumes had been added to the S. S. library, and sorry when he announced that he had resigned his position as superintendent of the Sunday school. Bro. Reynolds has surely accomplished much in his year of superintendent of our school, and we regret that he felt he could no longer continue in that position.

We were glad to welcome our new pastor, Bro. Darsie, Sunday. A large audience gathered at the morning service, and all must have felt well repaid for the splendid sermon Bro. Darsie gave us.

About 125 gathered at the C. E. service in spite of the storm and the meeting was a very enthusiastic, practical one.

The storm doubtless kept many from the evening service, but a goodly number were in their places. Paul's words, "I am not ashamed of the Gospel of Christ," was Bro. Darsie's subject, and he, like Paul, made us feel that he was not ashamed of the Gospel, but believed it to be the power of God unto salvation.

Monroe Street Church.

Last Sunday marked the formal beginning of a new epoch in the history of the Monroe Street church. Prof. Edward Amherst Ott was installed as minister with appropriate ceremonies. Despite the severe storm there was a good audience present, and all felt that it was good to be there.

Harry S. Hamill presided with grace and dignity, adding very much to the harmony of the occasion. A letter of congratulation from Charles C. Morrison, the former pastor, was read, in which he expressed his regrets at not being able to be present. The addressees were all of a high order. Dr. D. F. Fox, pastor of the California Avenue Congregational church, extended a warm and hearty welcome in behalf of the sisterhood of churches in that part of the city. He showed

DON'T NEGLECT YOUR KIDNEYS.

Because If Kidney or Bladder Trouble Is Permitted to Continue, fatal Results Are Sure to Follow.



CAPT. GIBSON.

An interesting letter to our readers from Capt. Woolman Gibson of Washington:

Washington, D. C., Dec. 11, 1902.
Having seen numerous articles so highly recommending Dr. Kilmer's Swamp-Root for the cure of kidney and bladder complaints, I concluded I would try it. I wrote Dr. Kilmer & Co. for a sample bottle of Swamp-Root, and it came promptly. After taking the contents of the sample bottle I experienced some relief, and then bought from my druggist a supply. After taking the contents I experienced much relief. My kidneys and bladder resumed their normal condition, the pain in my back left me, and I felt like a new man. I had been treated by the doctors for uric acid and also for what they termed catarrh of the bladder and kidney trouble. I am constrained to admit that Dr. Kilmer's Swamp-Root, so far as my experience goes, is a great boon to the human family, and I feel it my duty to add my letter to the thousands of others received in praise of this wonderful medicine. This testimonial letter can be used as you see fit. I remain, truly yours,

Capt. Woolman Gibson

No. 1220 H. St. N. W.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and indorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

himself a congenial spirit and one with whom it is a delight to be associated. Dr. Edward S. Ames of the Hyde Park church was called upon to do double service on account of the unavoidable absence of one of the speakers. His charge to pastor and to people was a model of appropriateness. Frank L. Childs responded in behalf of the church on "Our Duty." His experience in different departments of the church work made him peculiarly qualified to speak on this theme in a clear and forcible manner. Prof. Ott, in his brief address, inspired the church with confidence in the great work that is now being undertaken. He is a man who by training and experience is eminently fitted to follow in the succession of able preachers with which this church has been blessed. He is a man of pleasing personality; optimistic in his view of life, he readily imparts it to others; his power as a preacher and lecturer is due largely to the vital message which he presents.

The audience appreciated very much the two solos sung by Mrs. Madge Amerson. The benediction was pronounced by Dr. Chas. R. Scoville of the Metropolitan church.

North Side Church.

The coming of Bruce Brown, lately of Denver, as our pastor, on the first Lord's day of February, and his earnest, practical work since has had a reviving effect on our congregation and activities, after a pastorless period of over two months. Bro. Brown has a plain, straightforward message which appeals to his hearers. There is much of Christ and the simplicity of the true Christian walk in all he says. The congregation has nearly doubled in the past few weeks. Last Sunday's sermons were on the themes, "Heavenly Visions" and "Where Can We Find Rest?"

New life is conspicuous in the Bible school and the young people's societies of the church. In the former a "blue and red" contest is now on, the two captains being Miss Helena May Long and Mr. Cal Fudge. The attendance is growing steadily.

As showing that our school is alive a collection for the Finnish famine sufferers was completed on last Lord's day, which reached the sum of \$13.67.

The Endeavor society has had two new members the past week, Miss Ethel Russell and Bro. Brown. The society contributed \$5 to the Chicago Christian Missionary society; and has also purchased a new piano for our church.

Bro. Brown will address the midday meeting of the Young Men's Christian Association, La Salle street, every day during the present week. Bro. Brown's home address at present is North Shore hotel, corner Lincoln Park and Deming street.

The shortest route to heaven is by treading "in his steps."

Correspondence

Additions Reported Last Week.

By baptisms, 2,802; by letters and statements, 221; from Methodists, 22; from Presbyterians, 6; from Baptists, 11; unclassified, 16. Total, 3,078. Dedications, 4. M. L. Buckley.

Iowa City, Ia.

The official board of our church here asked our pastor, Percy Leach, to conduct our meeting this year. The meeting began the first Sunday in February. Unusually large audiences have been attending since the first. Mr. C. E. Millard of Missouri was called to conduct the music. He is an excellent leader and with his matchless illustrated songs is adding a great deal to the interest of the meeting. His illustrations are all designed by himself and are by far the best ever seen in Iowa City. He can be secured for a meeting in Iowa immediately following the one now in progress.

There have been several additions to the church already in this meeting, and the prospects were never brighter for the work in this proverbially difficult field.

Sincerely,
Dr. W. L. Bywater.

Special Price, \$1.

If you want a fine book on the philosophy of the Christian Endeavor movement free, send us one new subscription to the Christian Century. Regular cash price, \$1.50.

Dedications at Kingman, Ind.

With the greatest snow storm raging known for years in that country, the Disciples at Kingman, Ind., on Lord's day, Feb. 8, dedicated their new house of worship. The whole cost, \$4,000, was raised. One lady, not a member of the church, gave \$1,000. All were exceedingly liberal, and when all debts were provided for and the house was dedicated, the joy of the brethren was unbounded.

The noble band of Disciples at Kingman have done nobly, and a great field is now open to them, for the building up of a large congregation on the divine foundation. Bro. Shamhart is the pastor of the church at Kingman. L. L. Carpenter.

Wabash, Ind.

Steubenville, O.

Showers of blessing have fallen upon us. Our meeting of twenty-nine days closed yesterday with 211 additions, 34 last day, 23 last service. Additions every service. Home forces, with the exception of the singer. Miss Gertrude Maxwell of Findlay, O., was leader of song. Her sweet, clear and strong voice, coming from a harmonious life quality, aided us in the meet-

ing. She was called home on Saturday before the meeting closed on account of the death of her brother. Among the 211 added, 165 were baptisms, 77 heads of families (either husbands or wives), 40 husbands and wives together and 95 men with an average age of about 25 years. The city seemed stirred a little. Of the addition there were four Catholics, eight Presbyterians, 22 Methodists, two United Brethren, one Episcopalian, two Congregationalists, three Volunteers of America, six Baptists and one Lutheran. Crowds every night. Over 1,000 each Sunday evening, and hundreds turned away. A reception will be given the new members to-night.

H. H. Moninger, Minister.

Special Price, \$1.

Five fine minion type New Testaments free for two new subscriptions to the Christian Century.

Ten New Testaments for three new subscriptions.

Twenty New Testaments for five new subscriptions.

Fifty New Testaments for ten new subscriptions.

On January 12 I joined Bro. S. S. Lappin, pastor of the church at Atlanta, Ill., as singing Evangelist, in a three weeks series of meetings, resulting in 22 confessions and three by letter. Bro. Lappin is justly held in high esteem, not only by the church but by all classes. His sermons were the plain scriptural truth. It was indeed a benediction to work with him and to be in his Christian home. We begin our meeting at Lynnville, Feb. 8. Bro. J. H. Smart of Winchester to be with us as Evangelist in exchange for services in the Winchester meeting in December.

We know we will hear the Gospel in plainness and power, as Bro. Smart can so ably present it.

R. Perry McPherson.

Lynnville, Ill.

CHRISTIAN MELODIES

Fifty Copies—Ten Dollars



This excellent song book, containing 227 hymns, given as a premium for twenty subscriptions to the Christian Century (new and old) at the special price of \$1.00 each, or ten new subscriptions at the regular rate, (\$1.50 each).

Bloomfield, Iowa.

We closed our excellent meeting last Friday night. Our meeting lasted just twenty-four days and resulted in 115 additions. Last night at our regular meeting evening had six more additions, making 121 in all. Of this number eight are boys and forty-four men, of which twenty-seven are married; eleven girls, fifty-seven women, of whom twenty-eight are married. Eighty of the number was by confession and Baptism.

The meeting was conducted in a quiet, earnest manner throughout. One of the things that characterized the meeting was the prayerful spirit of the members. Many of the older members were more than glad to fellowship with Bro. Northcutt, who left them some seventeen years ago. He is one of our men who, though growing old, yet retains his youth. He is now in the vigor of youth in strength, and in the zenith of his power. In his sermon his constant appeal is to arouse the good in men, and create within them a desire for a better life. His style is free and easy, speaking without notes. His sermons are replete with scriptural quotations, while his wonderful gift in being able to illustrate and embellish his discourses with apt illustrations is possibly one of his finest gifts. He is true to the "Old Book" and yet his messages are given in the spirit of love.

The writer has never met a man with whom it has been more delightful to labor. We think, however, Bro. Northcutt should be in the field and not confined to a pastorate. He is by gifts a natural evangelist, cultured, refined and intellectual. He is an evangelist of the present, and capable of wielding a great influence for the plea of the Disciples of Christ. We have been with this congregation now fifteen months. Since our coming there have been 232 additions. Our Sunday school has grown from 85 to 200. Y. P. S. C. E. from 10 to 50. Junior C. E. from nothing to 80. The C. W. B. M. from nothing to 35. Bro. Ragan, who was pastor here for six years, was with us part of the time during the meeting and aided much by his presence and help. We praise the Lord for his blessings.

D. A. Wickizer, Pastor.

Bethany Notes.

Bethany has learned that smallpox scares develop some strange traits. When it became known that a young lady student had the disease several young men rushed madly away toward two hundred reported cases, and several hundred unreported cases in Pittsburgh. They all came back on second thought. The excitement was soon over, when no new cases developed, and the quarantine has now been lifted from Philip's Hall and everything runs as before. No session of the college was dismissed, and nearly all classes recited. President Cramblet has a cool head, and

every precaution was taken. Only four young ladies were exposed, and these are heroes worthy of mention. They refused to leave the sick girl until the trained nurse arrived, after they knew the disease.

The spiritual life of the college has grown stronger this year and the presence of Miss Gordon and Dr. Oxer has stirred up a lively interest in missions. The C. W. B. M. is conducting a class, using "Via Christi" as an introduction. The Y. M. C. A. also has a mission class. The church and college supported W. P. Bentley in the foreign field, and there is a hope that the matter be accomplished again.

President T. E. Cramblet is now in the east, partly on private business, but also with both eyes open to the interests of the college.

The writer has been spending his time in Pennsylvania for several weeks and expects to visit Cincinnati during March.

The time for doing things for Bethany is come. Mr. Cramblet's administration is successful from every standpoint. If the church wants to make Bethany sure and lasting now is the time to do it. Subscriptions amounting to about twenty-five hundred dollars were secured during January.

O. G. White.

The Congress at Des Moines

The Congress of the Disciples and the Educational Society will meet at Des Moines March 16-19, and the following is the program:

"The Pauline Doctrine of the Holy Spirit" by Prof. Sherman Kirk, Des Moines; Reviewer, A. D. Harmon, St. Paul, Minn; "The Incarnation and

Modern Thought" by C. M. Sharpe, Columbia, Mo.; Reviewer, J. M. Rudy, Buffalo. "The Doctrine of the Fatherhood of God, an Interpreter of All Doctrine" by President Dan F. Bradley, Iowa College. "The Imminence of God" by F. L. Moffet, Centerville, Ia. Reviewer, President W. P. Aylesworth, Cotner University, "Church Federation" by J. H. Garrison, St. Louis. Reviewer, M. M. Goode, St. Joseph. Address, theme not announced, Judge Charles J. Scofield, Carthage, Ill. "The Bearing of Modern Criticism on the Credibility of the Bible" by J. B. Briney, Moberly, Mo. Reviewer, H. O. Breeden, Des Moines. "Modern Criticism and the Bible" by Dr. Milton S. Terry, Evanston, Ill. "Christ in Modern Literature" by George H. Combs, Kansas City, Mo.

Many of these subjects are now specially interesting, and as a half-day will be given to free discussion on each theme, it will be a treat that few can afford to miss. "Church Federation or Modern Criticism" alone will repay all expense of attendance. Visitors will find free lodging and breakfast, if they will send in names in advance. The night meetings in the Central church, day meetings in the University Place Church. Meals easily available. Visits through Drake University buildings will be welcome. For any further information address,

Clinton Lockhart, Sec.
University Place, Des Moines, Ia.

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Given free to any pastor who will send us twenty new subscribers at the regular rate, \$1.50. This is not a cheap edition but printed from the same plates as the Armstrong Edition of forty-nine volumes at \$1.50. We will also send this valuable set of twenty-five large volumes to any Bible School or preacher sending us ten new subscriptions to the Christian Century at the special rate of one dollar each, and ten dollars additional. This is only twenty dollars in cash for twenty-five volumes—probably the best commentary on the entire bible published—and ten annual subscriptions to the Christian Century, the most progressive and biblical paper published.

Redwood Falls, Minn.

Our meeting here with home forces closed last night after five and a half weeks' duration. The attendance throughout the meeting was good, considering everything. The visible results were as follows: Twenty added to the membership and to the Lord; 15 by confession and baptism, one of these from the M. E.'s and one from the German Lutherans; three by statement, two from the Divine Healers, and two by letter. The church was built up in grace and knowledge of the Lord. We organized the Y. P. S. C. E. last Lord's day with 16 active members. Our Bible school has grown since and we came here Nov. 30 from 23 to 97 enrolled in the regular school, a home department of 34 members, a cradle roll of 12. The work is building up well considering our small, poorly located church. But we have decided to erect a new house of worship in the spring with a good house we can soon become the leading church of the city. Pray for us.

F. L. Davis.

Denver, Colorado.

Bruce Brown closed his work as pastor of the Central church of Denver, Col., Feb. 1st. His resignation was tabled by the board of officers when presented; and when presented to the church was voted down overwhelmingly, but he insisted on being allowed to leave, that he might take up his work with the North side church of Chicago. The church then presented him with a purse of \$85 and the officers voted him a month's salary.

During his ministry of three years and one month, there has been 300 additions to the church and a fine building erected on a new site, and no incumbrance on it.

The whole city seemed to rise up in protest against his leaving. He has made for himself an abiding place in the affections of the people of Denver and they esteem his removal as a public loss. Very respectfully,

J. G. Fraser,
Church Clerk.

Special Price, \$1.

"Our Plea for Union," 75c. The Christian Century, \$1.50. Your subscription advanced one year and "Our Plea" free for two new subscriptions and two dollars.

Allegheny, Pa.

The Bellevue Christian church has just closed one of the best years of its brief history. During the year 1902 there were 40 additions, the pastor made 1,000 calls; 145 sermons and addresses were delivered by him.

The present membership of the church is 218, with a Bible school of 150; C. E. society, 39; Junior C. E. society, 50, with a church property worth \$20,000, paid on some last year \$1,000. The debt on same is \$6,000, with over half pledged.

The financial report of the treasurer showed the year closed with a balance of \$134 in the treasury and all debts paid. Money raised by the church for current expenses and missions during year closed, \$3,096.41; by the Bible School and Church societies, \$583.49; total amount raised, \$3,679.90.

The church is up and doing along all lines of activity and its future is bright with promises.

J. H. Craig, Pastor.

Kentucky Letter.

R. H. Crossfield of Owensboro is in the midst of a splendid meeting with W. B. Taylor at Versailles. At last report there had been 20 additions.

Allen R. Moore has resigned at Lancaster and accepted a call to Birmingham, Ala., where he will begin work about March 1st. We regret to lose him from Kentucky. He has done a good work at Lancaster.

Jesse C. Caldwell, for a number of years the faithful preacher at Owenton has accepted a call to Selma, Ala., where he will begin work on June 1st. The church at Selma is fortunate to secure his services.

E. V. Spicer is in the midst of a successful meeting with R. D. Hardin at Dayton. Eight additions at last report.

The church in Somerset, Pulaski County, seems to have taken on new life, since O. P. McMahan became their minister a short time since. They have recently had eight additions at regular services.

From one of the Lexington papers we learn that Mrs. A. R. Bourul will give up her position as professor in Kentucky University at the close of the present session.

H. K. Berry has accepted a call to the Tenth Street church, Paducah, and is already at work in his new field.

J. V. Coombs of Indianapolis, and H. A. Davis of Denver are in an excellent meeting with D. F. Stafford at the Third church, Louisville. Will report results at the close. Large audiences.

The ten days' meeting held by Geo. A. Miller of Covington at Latonia resulted in nine additions. H. C. Runyan is the regular preacher.

Morehead Academy has now an enrollment of 261 pupils—128 boarders.

Editor John T. Brown of the Christian Companion will preach once a month this year at Pleasant Hill, near Beard.

Thad. S. Tinsley will begin his labors with the Clifton church, Louisville, on March 1st.

The meeting at Dover had to be postponed because of the illness of their minister, J. D. Houston.

T. S. Buckingham of Washington has been called for one-fourth time, at Mt. Olivet this year.

The many friends of Geo. Gowen of the Broadway church, Louisville, will no doubt greatly regret to hear

of his recent loss. On last Friday week he lost his entire library of 3,000 volumes by fire. He had quite a narrow escape himself from the flames, being compelled to jump from a second-story window. He will leave in a few days for a short stay in Florida. May God richly bless him.

Geo. W. Kemper.
Midway, Ky.

Notes From Louisiana.

Ministers intending to labor in Louisiana, either permanently or temporarily, are advised to apply to the Claude L. Jones, Shreveport, La., secretary committee on ministerial standing, for an endorsement card. The congregations in the state are practically a unit in their determination to protect themselves from impostors and no strange preacher will be allowed to occupy a pulpit who has not one of these endorsement cards.

Our cause in Louisiana is growing nicely since the home board has been assisting us in evangelizing our state. As a result of their assistance and with an expenditure by them of about \$350, our state evangelists, Haddock and Stanley, have held five meetings, organized two churches, which are vigorous and have pastors employed for full time, had over 200 additions and raised over \$12,000 for local church property! An addition for every dollar and a half given by the

BOOKS FREE.

The following books should be in every preachers' library: "Smith's Dictionary of the Bible" and "The Expositor's Bible" will make a good working library for any young preacher. Your congregation will help you get these excellent books and many others free. Such bargains in books have never been offered before.

The Ruling Quality, The Life of Christ (Willett), The Prophets of Israel (Willett) each 35 cents. Any one of them given free for one new subscriber at the special \$1 rate. All three for two new subscribers and \$2 cash.

The Life of Christ by Farrar, \$1. Given free for one new subscriber at the regular rate \$1.50.

Standard Revised Bible, \$1.50. Given free for two new subscribers at the special \$1 rate.

Smith's Dictionary of the Bible, large four volume edition. Former price \$20. Our price \$10. Given free for ten new subscribers at the regular rate (\$1.50), or for fifteen new subscribers at the special rate of \$1.

The Expositor's Bible, twenty-five volumes. The most complete exposition of the Bible published—not the cheap edition. Fifteen dollars cash or given free for twenty-five new subscribers at one dollar each.

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Success of the Copper Cure Startles the Old Theorists—Science Carries All Before It—The Scoffers Are Now Its Fastest Friends.

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DR. FREEMAN HALL.

Medical Director Kalamazoo Tuberculosis Remedy Co., Ltd., Who Chairman is a Member of the British Tuberculosis Congress and Member National Association for the Prevention of Tuberculosis.

Nothing like the career of the Copper Cure has ever been known in the history of medicine. It has swept into public favor with the force of an immense tidal wave. Its success as a remedy is like the march of a victorious general. A great many people are puzzled to know the reason why. They don't seem to understand it. The kind that we call "old foggies" are startled almost out of their senses. All their notions about Consumption have been entirely upset. In spite of their ancient theories they find that Consumption CAN be cured, cured like any other disease, and they hate to think they were wrong all their lives. The doctors are no less puzzled or amazed.

Now, why is this so? What is the mystery and secret of this prompt, overwhelming success? The answer is plain and simple and we wish that everybody in the land could know it. In the first place, the Copper Cure (Antidotum Tuberculosis) really IS a cure. It cures consumption where it is faithfully used. We give the evidence. We set forth the facts so that people can read them and verify them at pleasure. That's the kind of candor that people like, and hence the Copper Cure is sought for and is in favor everywhere that a victim of Consumption hears of it. That is what our free booklet is for—to lay all the facts truly and honestly before the world.

There is still another reason for the phenomenal success of the Copper Cure. It is strictly scientific and we lay bare in our booklet the principles that underlie it. We prefer plain speech to mystifying the public, and we use it right along in describing the Copper Cure and its action on the disease. The people really have faith in the best modern science. They know the many wonders it has wrought for them. True science is never cloudy or unintelligible. The laws and operations of nature are simple. Whoever reads our free booklet can see at once HOW the Copper Cure acts, WHY the Copper Cure has such and such effects, and therefore why the Copper Cure CURES. Instead of befuddling our patients, we instruc-

and enlighten them, and hence they turn to the Copper Cure as a remedy they can understand and believe and trust.

Now, don't be amazed any longer. Write for our booklet yourselves and you may learn more than you ever knew of Consumption and its cure.

Persons who suffer from chills, daily fever, loss of appetite, weak voice, loss of weight, pain in the back, pain in the breast-bone, night sweats, pallor or flushing, lassitude, painful breathing, pains in the lung and chest, a generally disordered system, colds, coughs, or the thousand and one symptoms of a like nature, have only too much reason to fear that the tubercle germ will soon get a lodgment in their system. All who are interested should write for our invaluable free booklet to the Kalamazoo Tuberculosis Remedy Co., Ltd., 1035 Bauman Block, Kalamazoo, Mich. It will come to you by mail, without cost or delay whatever.

home board and then \$12,000 thrown in as Lagricapte! Don't you think it pays to invest in home missions?

On April 1 we enter into the hardest campaign we have yet undertaken. Haddock and Stanley pitch their tent in Baton Rouge, our capital city. Our state board realizes that it is a matter of necessity that a live church be established there. This is largely a "Venture of Faith," for we are yet small numerically in Louisiana and weak financially. We believe, though, that our brethren elsewhere will come to our assistance so we ask them to help us raise money with which to purchase a centrally located lot and which will cost \$1,500. We feel that this lot should be purchased by the time our evangelists begin their work there, so as to give an air of permanency to the effort. We go before our brethren with this request, relying upon what we have already done as a sufficient basis for this demand. Will not some of our generous, consecrated men of God send a liberal offering to W. C. Scott, treasurer, Cheneyville, La., telling him it is for the purpose of purchasing the lot at Baton Rouge? Bro. Scott will deposit in Bank of Cheneyville, to which he refers, and proper acknowledgment of all moneys will be made in the Louisiana Christian, our state paper.

W. O. Stephens, Crowley, La.

Eureka College Notes.

The second semester began Feb. 10. The senior class expects to give a reception to the faculty and entire student body at Lida's Wood in the near future.

A class in the study of missions will be taught in college by Bro. A. W. Taylor this semester. The class will recite two hours per week and credit will be given those taking this work.

Bro. A. McLean was in our midst last month and held an inspiring missionary rally at the church. Addresses were given by A. McLean, J. W. Kilborn of Washburn, A. N. Lindsey of Pekin and President Hieronymus. H. P. Shaw and wife were present and were bidden God's speed in entering the mission field of China.

The literary societies have chosen representatives in oratory and the contest will take place in the college chapel Friday evening, Feb. 20. The winner will represent Eureka next October in the state oratorical contest at Monmouth.

Judge R. S. Tuthill of Chicago recently appeared on our lecture course and spoke of the ground work of the Juvenile court in that great city.

G. W. Muckley of Kansas City gave an interesting talk on church extension at chapel a few days ago and spoke to all the ministerial students at a special meeting in the afternoon.

Prof. Jones and our pastor, Bro. Taylor, are in Chicago this week attending an ecumenical church conference.

The Tudor-Geeding concert company gave an excellent entertainment at the Christian church recently. Two of the company, Miss Tudor and Mr. Geeding, were here before and were highly appreciated both times.

The college Prohibition club is now thoroughly organized, since the visit of H. L. Roberts, who travels from college to college and affects such organizations. The club will have an oratorical contest on or before March 20. The winner will represent Eureka next April at Lincoln, Ill., in the state prohibition oratorical contest at that time and place. Eleven schools and colleges are expected to contest for honors.

B. L. Wray.

Springfield Notes.

Springfield, Ill., Feb. 14.—The legislature did little work this week. Lincoln's birthday came on Thursday and the Illinois general assembly never meets on that day. One of the first acts of the committee on appropriations in the house was to decide on a favorable report as to the appropriation for the statue of Frances Willard in Statuary hall in the capitol at Washington. So far as human foresight can discern, it seems certain that the bill will go through without opposition.

The Anti-saloon league bill was introduced last Wednesday by Mr. Montelius of Piper City. No other measure has attracted so much attention. I was about to say that all other measures put together have not received so much advance consideration as has the bill to create anti-saloon territory. It was expected that the bill would be referred to the license committee, but when he introduced it, Mr. Montelius requested the speaker to refer it to the committee on elections, which was done. I am on each of these committees and for that reason would have opportunity to help consider the bill in committee whichever way it went. There has been some newspaper talk to the effect that an effort will be made to get the bill transferred from the elections committee to the committee on license, which might be done by unanimous consent or perhaps by direct vote of the house. I think it quite probable, however, that the bill will be considered and acted upon by the elections committee. I would not risk a guess as to what that committee will do with the bill—whether it will amend it, report it as it is or smother it entirely. The

committee has not met and I have not counseled with many of the members of it on the subject. Edward H. Morris of Chicago is chairman of the committee on elections. He is regarded as one of the very ablest members of the house and I believe will be disposed to give the bill the fairest kind of treatment.

The Sangamo club, the leading one of the city of Springfield, gave its first of what promises to be a long series of banquets in honor of Lincoln, on the 94th birthday of the Great Emancipator. The banquet was served in the Leland hotel, and there was present from seventy-five to a hundred of the leading citizens of the place, together with the judges of the Supreme court of Illinois and other prominent officials. Attorney General Hamlin delivered the chief address, having been pressed into service on short notice on account of the sickness of President Draper of the University of Illinois, who was to have been present. Judge Creighton, who ranks at the very forefront of our Circuit judges, responded to the toast, "Lincoln as a Lawyer." He showed that Lincoln was one of the great lawyers of the state, though not our greatest. He won over 50 per cent of his cases in the Supreme court during a practice of twenty years. Judge Creighton called especial attention to the fact that it was Lincoln's custom to rest his whole case upon one single proposition. Sometimes others were mentioned, but usually he rested his whole case upon one single proposition. It is worthy of note, in passing, that this was Lincoln's policy in all other things. He showed his greatness in that he dared to go before the people upon one single issue or proposition and urge it to final conclusion.

It was my pleasure to deliver a brief address on "Abraham Lincoln as a Citizen." The Honorable Alfred Endorf, who as a young man knew Lincoln well, Mr. A. Hoff and Maj. Buford Wilson were among the speakers. The occasion was a very enjoyable one.

Hard work begins in the legislature with the coming week. Committee meetings all afternoon will be the regular order and sessions of the house and senate during the forenoon for five days out of the week. Some are yet predicting that we will adjourn in April. It seems hardly possible at this time. Oliver W. Stewart.

RICHMOND (Va.) LETTER.

Severe colds, or a mild form of the grippe, have been making war on the inhabitants of Richmond recently. Among the wounded are Carey E. Morgan, H. P. Atkins, B. H. Melton and the writer. All save the last named were compelled to vacate their pulpits one or more Sundays on account of the attack. They are all recovering, however, and will be in their pulpits right along now and foreign missions will have the right of

way until March 1. People who don't want their consciences on this great matter disturbed must remain away. Carey Morgan and the writer opened up in their pulpits last Sunday. Atkins and Melton will begin next Sunday and we shall bombard the hearts and pocketbooks of the people until victory is won March the first. The prayer meeting program at the Third church for the month is: Feb. 4, "Praying for Missions"; Feb. 11, "Our Mission Fields and Missionaries"; Feb. 18, "A Groupe of Missionary Heroes," and Feb. 25, "Victories of the Gospel on Heathen Fields." Kindred themes will be discussed in the pulpit on the Lord's day. Missionary literature will be distributed among the people, a pastoral letter and envelopes will be sent to all the members and on March the first we expect to reach the climax in a great offering for world-wide missions. If every preacher and every church will go and do likewise somebody will have to hold A. McLean and F. M. Raines or they may shout themselves to death! And we don't want that to happen yet. But seriously, friends, every preacher and church ought to rise to their high privilege and do their duty by this great cause this year. "Where much is given much will be required." We have the knowledge of Christ's will touching the salvation of the heathen and his expressed command to "go into all the world and preach the Gospel." If we cannot go in person, we can go in the money we give to support those who can and do go. The command of Christ makes our responsibility supremely great. To the true Disciple this is enough. He only needs to know the will of his Lord and to do it becomes his greatest delight.

We know the heathen's need of the Gospel. This knowledge and the opportunity to respond to their need greatly adds to our responsibility. If we had never heard the Macedonian call coming to us from every land we might be excusable. But we can't plead ignorance here. We do know about the needs of the people who are "in darkness and the shadow of death." If we do not know our very lack of knowledge becomes criminal, for we could know if we would.

But even if the heathen did not ask for the Gospel, we would be under obligation to send it to them. Their dire condition without it is in itself a political appeal. Dr. Banks tells this touching story: "A gentleman traveling one day saw a poor man sitting by the wayside in wretched plight. He stopped a moment and looked at the poor fellow, but as he did not ask for help the gentleman passed on. Not being able to get the picture of the wretched man out of his mind, he de-

cided to go back and ask him if he needed anything. Coming up to him he said: 'Old man, are you in want?' 'Oh, sir,' said the man, 'I am poor and blind and hungry and cold.' 'Then why don't you beg?' asked the gentleman. Lifting up his bony hands and pointing to his worn and ragged clothes, with tears in his eyes, he cried, 'Oh, sir, I am begging with a thousand tongues.'"

Need I make the application of this pathetic incident?

There's a cry comes ringing over the restless waves:

Send the light; send the light.

There are souls to rescue, there are souls to save;

Send the light, send the light.

But pardon that appeal. I did not purpose making it when I began this letter. It is simply the overflowing of my heart's interest in a great cause, which I pray may warm up some other heart in the interest of the world's redemption.

H. H. Moore of Manchester has had to give up work for a time on account of failing health. He is in Matthews county for a month's rest. We hope he may return at the end of that time himself again.

B. H. Melton is growing in favor with the Marshall Street church and people. He is having large audiences and doing a fine work.

The Third church saints are growing and rejoicing over the payment of a note for \$1,300 on their building the first of this month. There have been seven accessions to the church lately and all departments of the work are prospering.

We expect to have a meeting in April with R. Lin Cave of Georgia to do the preaching.

P. A. Cave.
Richmond, Va., Feb. 12, 1903.

INDIANAPOLIS CHRISTIAN MINISTERS' ASSOCIATION.

The association meets every Monday at 10:30 a. m. in the Century Club room of the Denison hotel, except the first Monday of each month, which is the date of the general meeting.

Programme.

Feb. 2. General meeting.

Feb. 9. Missionary rally, Central church.

Feb. 16. "The Present Status of the Higher Criticism." J. H. McNeill.

Feb. 23. "The Preacher as a Citizen." J. W. Carpenter.

March 2. General meeting.

March 9. "Our Missionary and Benevolent Societies." Prof. C. B. Coleman.

March 16. "The Test of Fellowship." B. F. Dailey.

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- March 23. "Church Attendance," B. F. Cato.
- March 30.
- April 6. General meeting.
- April 13. "Life and Letters of Phillips Brooks," Bruce Black.
- April 20. "The Social Hours of Jesus," O. W. McGaughey.
- April 27. (Topic announced later), Wallace Tharp.
- May 4. General meeting.
- May 11. "Church Federation vs. Christian Unity," A. L. Orcutt.
- May 18. "The Value of the Study of Poetry," F. W. Norton.
- May 25. "The Church and Problems of Labor," Prof. J. D. Forrest.
- June 1. General meeting.
- June 8. "Our Most Promising Field," C. B. Newman.
- June 15. "The Homiletical Value of the Psalms," A. B. Philpott.
- F. W. Norton,
President.
Austin Hunter,
Secretary.
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Nebraska Secretary's Letter.

Atwood closed meeting at Table Rock. Thirty-five added all told. Two young men will study for the ministry. He is at Elwood at this writing.

Seward meeting closed. One by statement. Work placed in more orderly condition. Bro. Chapman was called home. Two added by letter at York.

D. J. Howe of Schuyler finds himself unable physically to continue the work of the ministry. He leaves the work with great regrets.

Five additions in N. T. Harmon's meeting at North Bend at last report. Meeting was still in progress then.

Five additions to the second week of the Pawnee meeting. H. J. Kennedy doing the preaching.

Isaac Clark has located at Giltner and Trumbull.

F. S. White reported 21 additions in his meeting at Arapahoe.

F. E. Robinson has been called for another year at Bradshaw.

The Antioch meeting held by Bro. DeForest Austin of Belvidere, resulted in a total of 81 persons coming forward. Seventy-eight of these became members of the church, making in all 94 members. Fifty-five of these were baptisms, and largely heads of families, and whole families. Here were household baptisms and not an infant baptized. Nearly \$600 was raised for preacher's salary, and the work organized for work. There are some fine brethren in this church, who understand the work of the Lord, and there is no good reason why this should not become one of the strong churches in the state. Belvidere church that loaned the preacher for this meeting is to be congratulated on the large increase to the body of Christ resulting from their sacrifice. Bro. Austin is to be highly commended on the success of this, his first re-

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vival meeting. The people gave him a reception, and presented him with \$25 in money to buy something to remember them by.

Secretary spent Lord's day, 8th, in Belvidere and presented state work. The response was a full apportionment in pledges aside from the basket collection. From here I went to Geneva to consult with brethren on the house at that place before any real permanent work can be done. A stop at Friend was made also to look into the prospects of opening a new work there.

D. M. Sayles supplied the pulpit at Antioch on the 8th, and the Secretary will be there on the 15th.

At Exeter I found the work prospering under the guidance of Bro. E. J. Sias. Five were baptized on Saturday evening, and one confession on the next day. The C. E. is strong and enthusiastic. Bro. Sias is planning to hold a meeting there in the early summer.

Three have been added in the Ulysses meeting.

We expect to put in a meeting with the colored church in Lincoln soon, by the help of the C. W. B. M.

H. G. Hill reports eight additions, six by baptisms, at First church, Omaha, since Jan. 1st. They hold four or five cottage prayer meetings each week in different parts of the city.

W. A. Baldwin.

Lincoln, Neb.

A Word from Florida.

One of the old hymns our fathers used to sing when on their long journeys from home, in one of its musical lines said: "Absence makes the heart grow fonder." I believe there is much truth in the sentence. I love my family and brethren when I am near them and see them every day; but when I am far from them I realize the strength of my love and the value of their friendship as I do not and probably cannot when I am near to them.

Florida is an old state, at least in name. St. Augustine, below Jacksonville, on the eastern coast, is one of the very oldest of American settlements. Supposed authentic history gives the credit of its discovery to Ponce de Leon, a Spanish explorer, in 1512. He was followed in 1539 by Fernando de Soto, who made further explorations into the interior of the state. Alien feet touched the shores of Florida ninety-five years before the Dutch brig from Amsterdam came in sight of Jamestown, Va., and 108 years before the Mayflower landed at Plymouth Rock. But old as it is in name Florida is comparatively a new state. It is only about 50 years since the eyes of commerce began to look into its forests of palmetto and pine, its fertile soil, its genial climate, and its possibilities for growth into desirable homes, places of business and agricultural development. Now evidences of a new life are seen on every hand. Vegetables undreamed

of in the past as worthy of cultivation are now sent northward by the ton for the markets in the great cities. Thousands of acres are devoted to celery culture; other thousands to peas, beans, potatoes, sweet potatoes, onions, tomatoes and strawberries. The woodman's ax is laying the forests low and turpentine tears from the pine woods plead in vain for the life of the glorious trees that have shaded the valleys and the hills for centuries. Men have found out that the soil will produce that which is good for food, pleasant to the eye; and still with the irrepressible desire to be wise, are reaching out in all directions for every sign of vigor or pleasure that soil or water or sun can inspire. Along the coasts of the Atlantic and the Gulf of Mexico the hotels which ask for the patronage of the rich and the banquets for the pleasure-seeker and reveler, rival in their magnificence the pleasure places of Babylon the great. In the interior the little cottage furnishes shelter and home for the weary and the seekers after health. The population of the state is increasing year by year and with the increase of population there is a gradual increase in wealth, in the character of its schools and in the diversity of its religious life. The tax duplicate of the entire state is only \$103,048,947. This is the valuation of personal property, real estate, railroads and telegraph for purposes of taxation. But there is no feature of life in Florida that interests me so much as the religious feature. Happy is that nation or state whose God is the Lord, and whose land and water and enterprise are vocal with the praises of the Lord. The native population of Florida is not remarkable for either its secular or religious enterprise. The people are generally religious in their nature and by habit and hold to the "traditions of their fathers" with great tenacity. Very few of the modern religious fads or fancies find as yet a fruitful field in this state. But new blood is pouring into the veins of the old state, and new interests are being awakened by the importation. The Armenian and the Calvinist are yet in evidence, though their battle banners do not meet in conflict as they once

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did. It has been found that the Calvinist and Armenian are substantially one in their theories of conversion, and religion, and that neither one of them corresponds in his practice to the theory he holds. Whether this condition of things will be for the better or worse I cannot tell, though the signs of promise are for the better. The Presbyterians and the Baptists appear to be in the vanguard in this state. The Methodists have a considerable following, and other religious bodies are warming up for their work. The population of the state is mostly centered in the cities and villages of the state. The country people are difficult to get at on account of the long distances between neighbors, so that there are few churches of any size or strength in the country places. In the villages and cities churches and church buildings are numerous and in many cases the old-time rivalries, and in some cases the old-time animosity, between warring bodies of Christians (?) is displayed. But mostly it is each one for itself, and the devil take the hindmost, or the newcomer. I suppose

that Eustis is a pretty fair illustration of the religious condition that prevails in the state. There are four church organizations here. The Presbyterians appear to have the "right of way," and the track is generally cleared for them when they issue their bulletins. The Methodists have but little show, for Presbyterians do not welcome the noise of the old-fashioned revival and the new-fashioned Methodists are not far away in their revived methods from their Presbyterian brethren. The Episcopal people here are good people, so far as I know them, and they have "a name to live" and are not dead, but their numbers are so few that their influence is not felt to any great extent. The Disciples stand by their guns yet, though their battery is not large. I should say that generally they are trying to be wise as serpents and harmless as doves. They have an appreciable influence in the community, though their numbers are easily counted. They have counselled a study of the scriptures like that of old Berea, to find out whether "these things are so." For the present this appears to be their mission. Since I have been here our meetings have been good, though not largely attended. It is a pleasure to preach to those who do attend, for they seem so glad to hear the "word of life." It will be a pleasant word to all the friends of Sister W. K. Pendleton to learn that her only living brother, H. H. King, who for many years had wandered in a "far country," a week ago came back to his Father's house to join with his brethren in Christ in the prayer and praise and duty of the Christian. It was a delightful moment and yet full of pathos when the brother and sister, the only living members of a distinguished family, came hand in hand together, the one to renew his allegiance to the Lord, whom he had so long forsaken, and the other to help a dear brother and reconsecrate herself to the services of God. May God's blessing rest upon them both.

The state missionary meeting for Florida will be held next month at Hampton, and I hope to be able to be there. I hope this letter is not too long. With best wishes for all the holy brethren. F. M. Green.

Eustis, Florida.

FROM NEW BOOKS.

Love is like honey; it must be taken by sips; one must not swim in it.—Glovatski in "The Pharaoh and the Priest."

The lady on the dollar is the only woman that hasn't any sentiment in her make-up.—George H. Lorimer in "Letters from a Self-Made Merchant to His Son."

Philosophy is primarily a matter of food; secondarily a matter of clothes; it does not concern the head at all.—Arthur J. Eddy in "Two Thousand Miles in an Automobile."

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They Pay the Freight.

Two old pals met on the street.
"I saw you in the liquor men's par-
ade Tuesday," one of them said.

"Oh, yes."

"Now, you tell me about it. Who
were those fellows in front on
horses?"

"Those? Why, those were the
wholesalers."

"Well, who were those fellows in
carriages?"

"Those fellows in plug hats, smok-
ing the big black cigars?"

"Yes."

"They were the distillers and brew-
ers."

"Who were those fellows walking
there with the white plug hats, white
coats and gold-headed canes?"

"They were the retailers."

"Who were those fellows that
brought up the rear?"

"Fellows with cauliflower noses
and fringe on their pants—the crowd
I was with?"

"Yes."

"Oh, they were the consumers."—
Delawarean.

A Friendly Criticism Accentuated.

Brother Editor—In your reply to my friendly criticism on the recreant conduct of our Christian editors toward the liquor power you have given a mighty though unintentional accent to its truth and justice.

I observe with approval your saying the Christian Century believes more in formation than in reformation, and I urge to still greater faith in believing in information, the beginning of all formation of true and high living. It is this information our Christian editors seem unable to give. There could be no better illustration of this lack than your brief comment affords, for you use the words "temperance" and "total abstinence" interchangeably with "the power and aggressions of the liquor trade," which are wide of each other and refer to very dissimilar things. The man behind the bar, the saloon-keeper, if he is himself a total abstainer, is as good a temperance man as the Christian preacher or editor, and furthermore the drunkard in the ditch, if he votes the prohibition ticket, is just as good a prohibitionist as I, who am also personally a total abstainer.

The confused and muddled state of the public mind which confounds personal habits of any kind with the question of license or prohibition, is the mind that needs information. We face this condition that the liquor dealers in national convention declare in favor of "temperance," and then follow drunkard making under the system of license, which church members renew each year by year by upholding parties whose practice it is to issue the licenses for a money consideration.

The Christian churches, on the other hand, declare in national convention that the licensing of saloons

is sinful and wrong, and then on election day nine-tenths of them vote them another year of ravishment.

The Christian people need to be undeceived and the treacherous word "temperance," which is juggled by all sorts of men—brewers and bishops—men of the white apron and of the white necktie alike, wants to be dropped and clear terms used, expressive of the present moral and Christian relations of the voter to the legal slayer of men, and it is the first duty of Christian editors and preachers to teach it.

Not a question of drink or of personal attitude to the uses of alcohol is it, but of the attitude which our votes have to the legal standing of the business. Just so far as the anti-Christ in spirit, he who votes to uphold the system is both anti-Christ to uphold the system both anti-Christ and immoral.

What is it to traverse land and sea to make a convert to a church that has let conscience slip away from it, but to make the convert more the child of hell than before? What is it to teach him Christ within and then lead him to practice anti-Christ without? A Christian pulpit or a Christian paper that fails to rouse genuine indignation against this prevailing evil is a failure.

To compare this to the organ question or to compare it with stealing or lying is utterly futile and weak, unless it could be shown that thieves and liars had formed into national organizations with immense capital and a powerful press and a lobby at the national capital to influence legislation favorable to theft and fraud, and even then they could hold no comparison to the liquor fraud which is deception, murder, lying and general public debauchery formed into a monopoly of all vice. Against it the Christian must be awakened, till to support a political machine that practices the license infamy, shall work complete forfeiture of church membership and entail the deepest guilt upon the offender. How can we have a sober church in a drunken nation, made drunken and ruined with the consent of the voting church members? It is the first duty of preacher and press to prepare the way of the Lord, not the way of Satan.

J. S. Hughes.

The only ghosts I believe who creep into this world are dead young mothers returned to see how their children fare. There is no other inducement great enough to bring the departed back.—James M. Barrie in "The Little White Bird."

You cannot live your life fully and work the money market at the same time. As for this phase of big combinations, it is a sort of feudalism in money without any of the romance that seems to have gone with feudalism.—John Oliver Hobbes in "Love and the Soul Hunters."

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Six Little Words.

Six little words lay claim to me each passing day:
I ought, I must, I can, I will, I dare, I may.
I Ought—that is the law God on my heart has written,
The mark for which my soul is with strong yearning smitten.
I Must—that is the bound set either side the way,
By nature and the world, so that I shall not stray.
I Can—that measures out the power intrusted me
Of action, knowledge, art, skill, and dexterity.
I Will—no higher crown on human head can rest;
'Tis freedom's signet-seal upon the soul impressed.
I Dare is the device which on the seal you read,
By freedom's open door a bolt for time of need.
I May among them all hovers uncertainty;
The moment must at last decide what it shall be.
I ought, I must, I can, I will, I dare, I may;
The six lay claim to me each hour of every day.
Teach me, O God! and then, then shall I know each day
That which I ought to do I must, can, will, dare, may.

—Wisdom of the Brahman.

What is Happiness?

Happiness is the greatest paradox in nature. It can grow in any soil, live under any conditions. It defies environment. It comes from within; it is the revelation of the depths of the inner life, as light and heat proclaim the sun from which they radiate. Happiness consists not of having, but of being; not of possessing, but of enjoying. It is the warm glow of the heart at peace within itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness; it is the aroma of a life lived in harmony with high ideals. For what a man has, he may be dependent on others; what he is, rests with him alone. What he obtains in life is but acquisition, what he attains is growth. Happiness is the soul's joy in the possession of the intangible.—William George Jordan.

The Art of Forgetting.

Plutarch records that when Simonides offered to teach Themistocles the art of memory the latter said: "Teach me rather the art of forgetting." How much the world needs to learn that art. Paul spoke of forgetting the things that are behind. We should forget our mistakes and failures, so far as these cause discouragement. We should forget our successes, if they cause pride or preoccupy the mind. We should forget the slights that have been put upon us or the insults that have been given us. To remember these is to be weak and miserable, if not worse. He who says he can forgive but he cannot forget is deceived by the sound of words. Forgiveness that is genuine involves forgetfulness of the injury. True forgiveness means a putting away of the wrong behind the back and re-

membering it no more. That is what God does when He forgives, and that is what we all must do if we truly forgive.

After Enthusiasm Is Gone.

There are times in every life when the soul stands on the clear heights, and no task seems to be too difficult to the boundless enthusiasm of the moment. But what is to be done when the soul has descended into the plains and the enthusiasm is gone, and the task remains? Only to go on bravely, trusting to the clearer vision on the mountain top, and making faithful performance fill the place of enthusiasm. The mountain and the plain has each its place in Christian life—the mountain for the clear vision ahead, the lowly road along the plain for the actual performance of the journey.

Character Ripening.

Not all Christian people bear loss, sorrow and sickness in a victorious

way. Too often do we see men yielding to trouble, not growing more beautiful in soul, but losing their spiritual beauty in life's trials. This is not the way it should be, however. Our character should ripen in life's weather, whatever the weather may be. "Tribulation worketh patience." The object of life is to learn to live. We are at school here, and shall always be at school until we are dismissed from earth's classes to be promoted into heaven. It is a pity if we do not learn our lessons. It is a pity if we grow no gentler, no kindlier, no more thoughtful, no more unselfish, no more unworldly, as the years pass over us.

The roadway of life needs more attention than the door of death.

Good humor is a form of tenderness. Those who are easy to laugh are likewise ready to be sorry. And they have a fund of sympathy to draw on whenever the necessity arises.—Joel Chandler Harris in "Gabriel Tolliver".

To Sunday-School Superintendents and Teachers.

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Leave Cincinnati.....	Queen & Crescent	9:15 p.m.
Arrive Lexington.....	" "	11:15 p.m.
Leave Lexington.....	" "	11:18 p.m.
Arrive Atlanta.....	Southern Railway	10:40 a.m.
Arrive Macon.....	" "	12:55 n.n.
Arrive Jacksonville.....	" "	8:05 p.m.
Arrive St. Augustine.....	F. E. C.	9:15 p.m.

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VIA CINCINNATI		Daily	VIA LOUISVILLE		Daily
Lv Chicago.....	Monon.....	9:00 p.m.	Lv Chicago.....	Penna.....	8:40 p.m.
Ar Cincinnati.....	C. H. & D.	7:40 a.m.	Ar Louisville.....	"	7:10 a.m.
Lv Cincinnati.....	Q. & C.	8:30 a.m.	Lv Louisville.....	Sou. Ry.	7:40 a.m.
Ar Lexington.....	"	10:45 a.m.	Ar Lexington.....	"	10:45 a.m.
Lv Lexington.....	"	10:50 a.m.	Lv Lexington.....	Q. & C.	10:50 a.m.
Ar Chattanooga.....	"	6:00 p.m.	Ar Chattanooga.....	"	6:00 p.m.
Lv Chattanooga.....	Sou. Ry.	6:15 p.m.	Lv Chattanooga.....	Sou. Ry.	6:15 p.m.
Ar Rome.....	"	8:15 p.m.	Ar Rome.....	"	8: 5 p.m.
Ar Atlanta.....	"	10:50 p.m.	Ar Atlanta.....	"	10:50 p.m.
Lv Atlanta.....	"	10:55 p.m.	Lv Atlanta.....	"	10:55 p.m.
Ar Jesup.....	"	5:20 a.m.	Ar Jesup.....	"	5:20 a.m.
Ar Jacksonville.....	"	8:30 a.m.	Ar Jacksonville.....	"	8:30 a.m.
Ar St. Augustine.....	F. E. C.	10:00 a.m.	Ar St. Augustine.....	F. E. C.	10:00 a.m.

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